TABLE OF CONTENTS

THE DIALECTS OF ARAMAIC

A. EARLY ARAMAIC (9th to 4th centuries BCE)

1. *Old Aramaic Dialects*

    some major inscriptions:

    Hadad Yiθ‘i Assyrian-Aramaic bilingual from Tell Fakhariyah (mid-9th cent.)
    Tell Dan inscription (mid-9th cent.)
    Bir-Hadad inscription (mid-9th cent.) [*KAI* 201]
    Zakkur inscription (early 8th cent.) [*KAI* 202]
    Sefire inscriptions (mid-8th cent.) [*KAI* 222-224]
    Panammu inscriptions from Zincirli *(Y’DY)* (mid-8th cent.) [*KAI* 214-215]
    Br-rkb inscriptions (mid-8th cent.) [*KAI* 216-221]

2. *Official Aramaic (Classical Aramaic/Empire Aramaic/Reichsaramäisch)*

    (a) Egypt: Elephantine papyri and ostraca; Hermopolis; Aswan; Saqqara; etc.
    (b) Palestine: Biblical Aramaic in Ezra; Samaria papyri (Wadi Daliyah)
    (c) Iraq: Assur letter [*KAI* 233]; dockets on Akkadian tablets [*KAI* 234-236]
    (d) Persia: the Driver letters (sent from Susa or Babylon; discovered in Egypt)

B. MIDDLE ARAMAIC (3rd century BCE to 2nd CE)

1. *Palestinian*

    (a) Standard Literary Aramaic:
    Biblical Aramaic of Daniel
    Qumran Aramaic
    Targum Onqelos and Targum Jonathan
    Megillat Ta‘anit
    (b) other:
    legal documents from Murabba‘at and the Bar Kosiba caves
    the Bar Kosiba letters
    tomb inscriptions
    words and phrases quoted in the Mishna, New Testament

2. *Nabataean*

3. *Palmyrene*

4. *Ḥatran*

5. Inscriptions from Dura Europos

6. Scattered texts from Afghanistan, Armenia, Georgia, Egypt

C. LATE ARAMAIC (3rd–9th centuries CE)

1. *Western*

    (a) Galilean (Jewish):

                Palestinian Talmud
                Palestinian Midrashim *(Bərešit Rabbā, Wayyiqrāʾ Rabbā)*
                Palestinian Targums
                synagogue and funerary inscriptions

    (b) Judean: Christian Palestinian (Syro-Palestinian)

    (c) Samaritan (including the Samaritan Targum)

2. *Syriac*

3. *Eastern*

    (a) Babylonian (Jewish):

                Babylonian Talmud
                Gaonic writings
                incantations

    (b) Mandaic

D. MODERN ARAMAIC

1. *Western*: dialects of Maᶜlula, Jubbᶜadīn, Baḫᶜā in Syria

2. *Central*: Ṭuroyo, Mlaḥso

3. *Eastern*: modern "Syriac" of northern Iraq and Iran

4. *Neo-Mandaic* (southern Iraq)

ORTHOGRAPHY AND PHONOLOGY

(J. Huehnergard)

1. *Consonants*

Final forms appear in parentheses. On the transliterated letters with underlining, see §6, below, on Spirantization.

א	ʾ	ט	ṭ	ע	ʿ
ב	b, b̠	י	y	פ(ף)	p,p̠
ג	g,g̠	כ(ך)	k,k̠	צ(ץ)	ṣ
ד	d,d̠	ל	l	ק	q
ה	h	מ(ם)	m	ר	r
ו	w	נ(ן)	n	שׁ	š
ז	z	ס	s	ת	t,t̠
ח	ḥ				

2. *Vowels and Vowel Letters*

(a) Vowel Signs

The vocalization system employed in the grammar and the texts to be read in class is the Babylonian, or superlinear, system, which is generally considered to be older than the Tiberian (sublinear), and to be the one with which Targum Onqelos was first pointed.

The Babylonian vowel signs (with ב *b* to indicate their placement; their Tiberian correspondences are given in parentheses):

 בַ *ba* (בַּ *ba*, בֶּ *be*);

בָ *bā* (בָּ *bā* [*qāmeṣ rāḥāb*]);

בֶ *be* (בֵּ *bē*);

בִ *bi* (בִּ *bi/bī*);

בֹ *bo* (בֹּ *bō*; בָּ *bo* [*qāmeṣ ḥāṭûp*]);

בֻ *bu* (בּוּ *bû*; בֻּ *bu/bū*);

בְ *bə* (בְּ *bə* [*šəwā* mobile]; בֲּ *bă*, בֱּ *bĕ*, בֳּ *bŏ*).

No vowel sign appears when a consonant is not followed by a vowel (vs. *šəwā* quiescens in Tiberian): Bab. מַדְנְח, Tib. מַדְנַח *madnah* 'east'. Normally, simple vowel *šəwā* occurs for Tib. compound *šəwā*: Bab. אֲכַל *ʾəkal*, Tib. אֲכַל *ʾăkal* 'he ate'.

(b) Vowel Letters (matres lectionis)

Four of the letters, viz., א, ה, ו, י, are used in the script (in conjunction with the vowel signs) to indicate vowels in the middle and at the end of words. When used to indicate vowels, these letters are not represented in our transliteration (except final ה for -ā in some instances).

Final vowels are always indicated by a vowel letter:

final *a* (which is rare) is written with א: בְּנָא *bəna* 'build (fs)!';

final *ā* is written with א: מַלְכָּא *malkā* king; בְּנָא *bənā* 'he built'.

> There are four exceptions to this, in which final *ā* is written with ה:
>
> (i)   when the last consonant of a word is א ʾ: מִצְרָאָה *Miṣrāʾā* 'Egyptian'; בְּנָאָה *bənáʾā* 'they (f) built';
>
> (ii)   in the form הֲוָה *həwāh* 'he was';
>
> (iii)   in Hebrew proper names: חַוָּה *Ḥawwāh* 'Eve'; זִלְפָּה *Zilpāh* 'Zilpah';
>
> (iv)   in numbers with masc. nouns: חַמְשָׁה *ḥamšāh* 'five' (see §16.2).
>
> (In the last three instances, viz., *həwāh*, Hebrew names, and numbers, we will transliterate the final ה, even though it was not pronounced in such cases. Final ה in all other instances *was* pronounced: e.g., מַלְכַּה *malkah* 'her king' [indicated in the Tiberian vocalization with *mappīq*: מַלְכַּהּ]);

final *e* and final *i* are written with י: מִצְרָאֵי *Miṣrāʾe* 'Egyptians'; יִבְנֵי *yibne* 'he will build'; עַבְדִי *ʿabdi* 'my servant'; שָׁתִי *šəti* 'he drank';

final *o* and final *u* are written with ו: צְלוֹ *ṣəlo* 'prayer'; בְּנוֹ *bəno* 'they (m) built'; כְּסוּ *kəsu* 'garment'; כְּתַבוּ *kətábu* 'they (m) wrote'.

ə does not occur at word end.

Of *medial vowels* (vowels within a word), only *e, i, o, u* are ever indicated by a vowel letter, *e* and *i* again by י, and *o* and *u* again by ו. The internal vowel letters are *optional* with most words, but they are present more often than not. Examples:

e: בֵּיתָא *betā* 'house'; סְלֵיק (or סְלֵק) *səleq* 'he went up';

i: סִיפְרָא (or סִפְרָא) *siprā* 'book'; סְלִיקוּ (or סְלִקוּ) *səlíqu* 'they (m) went up';

o: שׁוֹם (or שֹׁם) *šom* 'name'; כְּתוֹב (or כְּתֹב) *kətob* 'write (ms)!';

u: רוּגְזָא (or רֻגְזָא) *rugzā* 'anger'; כְּתוּבוּ (or כְּתֻבוּ) *kətúbu* 'write (mp)!'.

Thus:

א   is used to indicate final *ā*, rarely final *a*;

ה   is used to indicate final *ā* after consonantal א ʾ, in הֲוָה *həwāh*, in Hebrew names, and in numbers with masc. nouns;

ו   is used to indicate final and medial *o* and *u*;

י   is used to indicate final and medial *e* and *i*.

(c) Vowel Length

It is unlikely that phonemic distinctions in vowel length were made in the Aramaic of Targum Onqelos. Rather, the seven vowel signs probably indicate purely qualitative distinctions. (This applies as well to *ā* and *a*; although we transcribe the former with a macron, the distinction between the two was most likely one of vowel quality rather than vowel quantity: *ā* perhaps as in f*a*ther, IPA [ɑ], and *a* perhaps as in c*a*t, IPA [æ].)

3. *Consonantal Doubling*

Certain formal distinctions indicate that most of the consonants could occur doubled (i.e., lengthened): e.g.,

נְהוֹרָא *nəhorā* 'light': בִּנְהוֹרָא   *bi-nhorā* 'in the light';

but מִנְּהוֹרָא *min-nəhorā* 'from the light'.

The Babylonian system of vocalization, however, has no sign comparable to the Tiberian · *dāgeš* (forte) to indicate such consonantal doubling. Nevertheless, the doubling will always be represented in our transliteration.

4. *Syllabification*

(a) No syllable may begin with a vowel (except ו *u-* 'and');
(b) No syllable may begin or end with more than one consonant.

Examples: *betāk* 'your (ms) house': *be/tāk*;
            malkəkon 'your (mp) king': *mal/kə/kon*;
            šārāʾā 'to begin': *šā/rā/ʾā*;
            yiqtəlinneh 'he will kill him': *yiq/tə/lin/neh*.

(Exceptions are certain verbal forms that end with two consonants: e.g., *kətabt* 'you (sg) wrote': *kə/tabt*.)

5. *Stress*

In the majority of forms, stress falls on the final syllable: כְּתַב *kətab* 'he wrote'; בֵּיתָא *betā* 'house'. Less frequently, the penultimate syllable is stressed: כְּתָבַת *kətábat* 'she wrote': בֵּיתָנָא *betánā* 'our house'. As the examples illustrate, the position of the stress will not be indicated in the script for either alternative, but will be marked (with ´) in the transliteration when it does not fall on the final syllable.

6. *Spirantization*

The six consonants ב *b*, ג *g*, ד *d*, כ *k*, פ *p*, ת *t* were spirantized, i.e., pronounced as the fricatives [v, ɣ, ð, x, f, θ], respectively, under certain conditions, viz.:

(a) after any vowel:

כְּתַב *kətab* [kəθav] 'he wrote'; רוּגְזָא *rugzā* [ruɣzā] 'anger';

נְבִיָא *nəbiyā* [nəviyā] 'prophet'; עֲבַד *ʿabad* [ʿəvað] 'he did';

נְפַק *nəpaq* [nəfaq] 'he went out'; מֵיכְלָא *mekəlā* [mexəlā] 'food'.

Note that this applies as well when a form ending in a vowel is prefixed to a word beginning with one of these consonants: כַּרְמָא *karmā* [karmā] 'vineyard', but בְּכַרְמָא *bə-karmā* [bəxarmā] 'in the vineyard'; בְּנָא *bənā* [bənā] 'he built', but וּבְנָא *u-bnā* [uvnā] 'and he built'.

(b) if a vowel precedes in the underlying form:

וּכְתַב *u-ktab* [uxθav] < *wə-kətab 'and he wrote';

לִנְבִיָא *li-nbiyā* [linviyā] < *lə-nabiyā 'to the prophet'.

In the Tiberian system of vocalization, the distinction between stops and fricatives could be indicated by a *dāgeš* (lene) in the former; e.g.,

בְּכוֹן *bəkon* [bəxon] in you (mp);

כְּתַבְתְּ *kətabt* [kəθavt] you (s) wrote.

In the Babylonian system, however, there is no sign or device like the *dāgeš* to indicate whether the stop or the fricative was to be pronounced. Since the spirantization is completely predictable in the two circumstances noted above, it will likewise not be indicated in our transliteration of such forms.

There is another group of examples in which spirantization occurs, however, viz.:

(c) when a vowel preceded the consonant at an earlier stage of the language, but has since been lost:

מַלְכַיָא *malkayyā* [malxayyā] < *malakayyā 'kings';

דַהְבָא *dahbā* [dahvā] < *ðahabā 'gold';

בִּירְכְתָא *birkətā* [birxəθā] < *barakatā 'blessing';

מַשְכַנְכוֹן *maškankon* [maškanxon] < *maškanukun 'your (mp) tent'.

In these cases the spirantization, since it is not generally predictable, will be indicated in the transliteration, as the examples show, by a line under the consonant in question.

The consonants are never spirantized if they are doubled:

קַבִּיל *qabbel* [qabbel] 'he received';

יַפִּיק *yappeq* [yappeq] 'he will send out'.

7. *Some Combinatory Rules involving* ə

Aramaic phonology does not tolerate a sequence of two syllables whose vowels are both ə. When this would occur, therefore, certain changes take place. In the following, *G* represents any guttural consonant (א *ʾ*, ה *h*, ח *ḥ*, ע *ʿ*), *C* any non-guttural cons. except *ʾ y*.

(a) $C\partial + G\partial \to Ca\text{-}G\partial$, i.e., ∂ becomes a before a guttural plus ∂:

   $*d\partial\text{-}{}^{c}\partial bad \to da\text{-}{}^{c}\partial bad$ (דְּעֲבַד) 'which he made';

   $*l\partial\text{-}{}^{\circ}\partial b\acute{u}hi \to la\text{-}{}^{\circ}\partial b\acute{u}hi$ (לְאֲבוּהִי) 'to his father'.

If the guttural is ה h or ח $\d{h}$, the following ∂ is frequently lost:

   $*w\partial\text{-}h\partial wo \to wa\text{-}h\partial wo$ (וַהֲוֹו) or $wa\text{-}hwo$ (וַהְווֹ) 'and they (m) were';

   $*d\partial\text{-}\d{h}\partial l\acute{a}mit \to da\text{-}\d{h}\partial l\acute{a}mit$ (דַחֲלֵמִית) or $da\text{-}\d{h}l\acute{a}mit$ (דַחְלֵמִית) 'which I dreamt'.

(b) $C\partial + y\partial \to C\text{-}i$, i.e., the sequence $\text{-}\partial y\partial\text{-}$ is replaced by i:

   $*w\partial\text{-}y\partial da^{c} \to w\text{-}ida^{c}$ (וִידַע) 'and he knew';

   $*b\partial\text{-}y\partial m\bar{a}m\bar{a} \to b\text{-}im\bar{a}m\bar{a}$ (בִימָמָא) 'in daytime'.

(c) $C\partial + C\partial \to Ci\text{-}C$, i.e., the first ∂ becomes i, the second is lost:

   $*k\partial\text{-}n\partial biya \to ki\text{-}nbiy\bar{a}$ (כִנְבִיא) 'like a prophet';

   $*d\partial\text{-}k\partial tab \to di\text{-}ktab$ (דִיכְתַב) 'which he wrote'.

Rule (c) does not apply when the first word is ו $w\partial\text{-}$ ('and'); rather:

(d) $w\partial\text{-} + C\partial \to u\text{-}C$, i.e., $w\partial\text{-}$ becomes $u\text{-}$, and the second ∂ is again lost:

   $*w\partial\text{-}n\partial biya \to u\text{-}n\underline{b}iy\bar{a}$ (וּנְבִיא) 'and the prophet';

   $*w\partial\text{-}k\partial tab \to u\text{-}k\underline{t}ab$ (וּכְתַב) 'and he wrote'.

8. *Some Distinctions vis-à-vis Biblical Hebrew*

Hebrew and Aramaic are closely related languages, as the following forms, which may be either language, illustrate: מַלְכִּי *malki* 'my king'; יְבָרֵךְ *yəbārek* 'he will bless'. Each language has an independent history within the group of Northwest Semitic languages, however. The following selection of differences is essentially confined to phonological features.

(a) Consonants

Proto-Semitic, the parent language of Hebrew and Aramaic, had more consonants than appear in either of those later languages. In the latter, pairs or even trios of sounds fell together over time (i.e., came to be pronounced the same). But the same sounds did not always fall together in both Hebrew and Aramaic, as the table below illustrates.

In Old and Official Aramaic texts, several of these pairs of sounds had not yet fallen together. Since the Aramaeans borrowed their writing system (alphabet) from the Phoenicians, and since Phoenician had only 22 consonants, certain letters had to do double duty in the early Aramaic dialects. These double-duty letters usually do not reflect pairs of sounds that fell together in later Aramaic, but rather pairs that had fallen together in Phoenician (and in Hebrew).

| | | | | Examples | | |
Proto-Semitic	Hebrew	Early Aramaic	Mid./Late Aramaic	Hebrew	Mid./Late Aramaic	
d	*d*	*d*	*d*	*dām*	*dəmā*	'blood'
ð	*z*	*z*	*d*	*ʾṓzen*	*ʾudnā*	'ear'
d_z	*z*	*z*	*z*	*ʾérez*	*ʾarzā*	'cedar'
ǵ	*ᶜ*	*ᶜ*	*ᶜ*	*ᶜélem*	*ᶜulemā*	'youth'
ᶜ	*ᶜ*	*ᶜ*	*ᶜ*	*ᶜáyin*	*ᶜenā*	'eye'
ṣ́	*ṣ*	*q*	*ᶜ*	*ʾéreṣ*	*ʾarᶜā*	'earth'
ᵗṣ	*ṣ*	*ṣ*	*ṣ*	*ṣām*	*ṣām*	'fast'
θ	*ṣ*	*ṣ*	*ṭ*	*nāṣar*	*nəṭar*	'keep'
ṭ	*ṭ*	*ṭ*	*ṭ*	*ṭōb*	*ṭāb*	'good'
ᵗs	*s*	*s*	*s*	*sāmak*	*səmak*	'lean'
ś	*ś*	*š*	*s*	*śām*	*sām*	'place'
s	*š*	*š*	*š*	*šāmaᶜ*	*šəmaᶜ*	'hear'
θ	*š*	*š*	*t*	*šālōš*	*təlāt*	'three'
t	*t*	*t*	*t*	*báyit*	*betā*	'house'

Thus, Middle and Late Aramaic *d* corresponds to Hebrew *d, z*

ᶜ   *ᶜ, ṣ*

ṭ   *ṭ, ṣ*

s   *s, ś*

t   *t, š*

(b) Vowels

    (i)   Early Semitic *ā* remained unchanged in Aramaic, but became *ō* in Hebrew, e.g.,

          Aramaic *ṭāb*,   but Hebrew *ṭōb* 'good';

               kāteb   *kōtēb* 'writing';

               təlāt   *šālōš* 'three'.

    (ii) Early Semitic short vowels in open syllables before the stress were reduced to *ə* in Aramaic, but lengthened in Hebrew (in nouns and certain verb forms): e.g.,

          PS   *ðahab-*, Aramaic *dəhab*, Hebrew *zāhāb* 'gold';

          PS   *katab-*, Aramaic *kətab*, Hebrew *kātab* 'he wrote'.

LESSON ONE

1.1 Noun Gender

There are two grammatical genders in Targumic Aramaic: masculine and feminine. The gender of nouns denoting animate beings normally corresponds to sexual gender. Otherwise, there is no clearly predictable relationship between gender and meaning, but there is a consistent relationship between gender and form: nearly all feminine nouns are marked by the ending -t- in the basic lexical form (see §1.2, below), while masculine nouns have no special ending.

מַלְכָּא *malkā* king   מַלְכְּתָא *malkətā* queen

בַּעְלָא *baʿlā* husband   אִיתְּתָא *ʾittətā* woman

חַקְלָא *ḥaqlā* field   גִּינְתָא *ginnətā* garden

There are exceptions, however. A small number of nouns without -t- are feminine in gender, such as

אַרְעָא *ʾarʿā* (f.) earth

בֵּירָא *berā* (f.) pit

אִמָּא *ʾimmā* (f.) mother.

Occasionally a noun is used in either gender: e.g., זִמְנָא *zimnā* 'time'. In the lesson vocabularies, gender will be indicated only for these exceptional cases.

1.2 Noun Definition

The distinction between a definite and an indefinite noun (i.e., 'the king' as opposed to 'a king') is indicated, if at all, by the ending of the noun in question. This feature will be treated in detail in a later lesson (see §16.1). It will suffice for the moment to note that the basic lexical form in -ā (fem. -tā), traditionally known as the emphatic form, is generally regarded as the definite or determined form. In fact, however, it is very often the *only* (non-bound) form of the singular noun in use, and it must be translated as definite or indefinite according to the context:

מַדְבְּחָא *madbəḥā* the altar, an altar

מַלְכָּא *malkā* the king, a king.

1.3 The Perfect of the G Verb

The basic form of the verb (traditionally known as the Peal) will be referred to in this grammar as the G stem (German *Grundstamm*). The lexical form of the G verb consists of the verbal root, usually triconsonantal, with an appropriate vowel pattern, namely, ə between the first and second consonants, and either *a, e*, or *o* between the second and third

consonants; most commonly, the second vowel is *a* (for *e* and *o* verbs, see §5.1, below): e.g.,

כְּתַב *kətab* he wrote, he has written (root: *k-t-b*)

נְפַק *nəpaq* he went forth, he has gone forth (root: *n-p-q*).

This form is the 3rd person masc. sing. of the inflection called the Perfect. The Perfect corresponds to the English simple past (preterite) or present perfect. In the lesson vocabularies we shall always gloss the Aramaic Perfect with the English infinitive (thus, e.g., *kətab* 'to write'; *nəpaq* 'to go forth').

The Perfect is inflected for person, number, and gender by the addition of subject suffixes. The 3rd person forms are as follows; note that stress is always on the second syllable:

m. sg.   נְפַק   *nəpaq* he went forth

f. sg.   נֶפְקַת   *nəpáqat* she went forth

m. pl.   נְפַקוּ   *nəpáqu* they (masc.) went forth

f. pl.   נְפַקָא   *nəpáqā* they (fem.) went forth.

A nominal subject (all of which are 3rd person by definition) normally follows the verb, which agrees with the subject in number and gender: e.g.,

נְפַק מַלְכָּא   *Nəpaq malkā*. The king went forth.

נֶפְקַת מַלְכְּתָא   *Nəpáqat malkətā*. The queen went forth.

The Perfect is negated with לָא *lā*, which directly precedes the verb:

לָא נְפַק מַלְכָּא   *Lā nəpaq malkā*. The king did not go forth.

1.4 *The Preposition* לְ *lə-*

The preposition לְ *lə-* 'to, for (a person), to (a place)', is written as part of the following word. We shall transcribe all such proclitic particles with a hyphen.

לְקַרְתָּא   *ləqartā* = *lə-qartā* to the city.

The same is true of the preposition מִן *min* 'from', with the additional feature of the final -*n* assimilating to the first non-guttural consonant of the following noun; before a guttural, the form is מֵ: e.g.,

מִקַּרְתָּא   *miqqartā* = *miq-qartā* from the city

מִטּוּרָא   *mitṭurā* = *miṭ-ṭurā* from the mountain

מֵאַרְעָא   *meʾarʿā* = *me-ʾarʿā* from the land.

Min may optionally remain a separate word; this is not common except in certain expressions that will be noted in the vocabularies.

Vocabulary 1

Verbs:

אֵבַד   *ʾəbad* to perish, die.

אֵזַל   *ʾəzal* to go.

נְטַל   *nətal* to set out, travel.

נְפַק   *nəpaq* to go forth; נְפַק מִן *nəpaq min* to depart from, leave.

עֱרַק   *ʿəraq* to flee.

Nouns:

אִיתְּתָא   *ʾittətā* woman, wife.

גּוּבְרָא/גַּבְרָא   *gabrā/gubrā* man.

טוּרָא   *ṭurā* mountain.

מַלְכָּא   *malkā* king.

מַלְכְּתָא   *malkətā* queen.

עַמָּא   *ʿammā* people, the people; nation. Verbal agreement with *ʿammā* may be singular or plural.

קַרְתָּא   *qartā* city.

Prepositions:

לְ   *lə-* to, for (a person), to, into (a place).

מִן   *min* from, out of; also partitive: some of.

Adverbs:

לָא   *lā* (negative).

תַּמָּן   *tammān* there, in that place; מִתַּמָּן *mit-tammān* from there, thence; לְתַמָּן *lə-tammān* to there, thither.

Exercises

A.   Translate the following sentences.

1.   ʾəzal lə-ṭurā.
2.   ʾəzálat lə-qartā.
3.   Nəpáqu miq-qartā.
4.   Nəpáqā lə-ṭurā.
5.   ʾəbad gubrā.
6.   ʾəbádat ʾittətā.
7.   ʾəbádu ʿammā.
8.   Nəṭal malkā.
9.   Nəṭálat malkətā.
10.   ʿəráqu miq-qartā.

11.   ʿəráqat malkətā lə-ṭurā.
12.   ʿəráqu mit-tammān.
13.   Nəpáqat ʾittətā mit-tammān.
14.   ʾəbádu ʿammā tammān.
15.   Lā ʿəraq malkā miq-qartā.
16.   Lā ʾəzálat ʾittətā lə-ṭurā.
17.   Lā nəpáqu ʿammā mit-tammān.
18.   Lā nəṭálu lə-tammān.
19.   Lā nəpáqat malkətā miq-qartā.
20.   Lā ʿəraq gabrā lə-tammān.

B.   These are the same as the sentences in exercise A. Point sentences 11-20.

11 ערקת מלכתא לטורא

12 ערקו מתמ֯

13 נפקת איתתא מתמ֯

14 אבדו עמא תמ֯

15 לא ערק מלכא מקרתא

16 לא אזלת איתתא לטורא

17 לא נפקו עמא מתמ֯

18 לא נטלו לתמ֯

19 לא נפקת מלכתא מקרתא

20 לא ערק גברא לתמ֯

1 אֹזֵל לטוּרֵא

2 אֹזֵלֵת לקֵרֵתֵא

3 נְפֵקוּ מקֵרֵתֵא

4 נְפֵקֵא לטוּרֵא

5 אֵבֵד גוּבֵרֵא

6 אֵבֵדֵת אֵיתֵתֵא

7 אֵבֵדוּ עֵמֵא

8 נְטֵל מֵלכֵא

9 נְטֵלֵת מֵלכֵתֵא

10 עֵרֵקוּ מקֵרֵתֵא

LESSON TWO

2.1 *The G Perfect: Full Inflection*

3ms	כְּתַב	*kətab* he wrote	3mp	כְּתַ֫בוּ	*kətábu* they (m) wrote
3fs	כְּתָ֫בַת	*kətábat* she wrote	3fp	כְּתַ֫בָא	*kətábā* they (f) wrote
2ms	(א)כְּתַ֫בְתָ	*kətábt(ā)* you (ms) wrote	2mp	כְּתַבְתּ֫וּן	*kətabtun* you (mp) wrote
2fs	כְּתַבְתְּ	*kətabt* you (fs) wrote	2fp	כְּתַבְתִּ֫ין	*kətabtin* you (fp) wrote
1cs	כִּתְבִ֫ית	*kətábit* I wrote	1cp	כְּתַ֫בְנָא	*kətábnā* we wrote

The 2ms appears with -*t* or with -*tā*; the latter is less common.

2.2 *The Direct Object Marker* יָת *yāt*

The direct object of a transitive verb is usually, but not obligatorily, indicated by the particle יָת *yāt* if the direct object is

(a) definite (i.e., the emphatic form of a noun, used as definite);
(b) a proper name;
(c) a noun with a possessive suffix (see §6.1).

Some examples:

(a) קְטַ֫לוּ יָת גַּבְרָא *Qətálu yāt gabrā*. They killed *the* man.

but בְּנָא מַדְבְּחָא *Bənā madbəḥā*. He built *an* altar.

(b) קְטַל יָת שָׁאוּל *Qətal yāt Šāʾul*. He killed Saul.

(c) קְטַל יָת מַלְכָּ֫נָא *Qətal yāt malkánā*. He killed our king.

Vocabulary 2

Verbs:

דְּבַר *dəbar* to take (direct object is (1) a person one takes to accompany from one place to another; or (2) a person or thing one takes as part of one's group, household, or family).

כְּתַב *kətab* to write.

עֲבַר *ʿəbar* to cross (*yāt* or *bə*-).

פְּלַח *pəlaḥ* to serve (as slave, etc.).

קְטַל *qətal* to kill.

Nouns:

אַרְעָא *ʾarʿā* (f.) land, country; the earth.

כַּסְפָּא *kaspā* silver, money.

נַהרָא   *nahrā* river.
פִּתְגָמָא   *pitgāmā* word, thing, affair.
צַפרָא   *ṣaprā* morning.
קִניָנָא   *qinyānā* property, possessions.
רַמשָׁא   *ramšā* evening.

Other:

בְּ   *bə-* (prep.) in, within; with (instrumental).
יָת   *yāt* (direct object particle).
לְמָא   *ləmā* or עַל מָא   *ʿal mā* (interrog.) why?

Exercises

A. Translate the following sentences.

1. Nəpáqit bə-ṣaprā.
2. ʿəráqnā mit-tammān.
3. ʾəbádu bə-nahrā.
4. Ləmā lā ʿəraqt?
5. Nəṭálnā bə-ramšā.
6. Ləmā ʾəzaltun lə-ṭurā?
7. Lā nəṭálit bə-ṣaprā.
8. ʿəráqit lə-nahrā.
9. Ləmā lā nəpaqtin miq-qartā?
10. Lā ʾəbádit tammān.
11. ʿəbárnā yāt ʾarʿā.
12. Dəbárit yāt ʾittətā.
13. Ləmā qəṭalt yāt malkətā?
14. Pəláḥu yāt malkā.
15. Kətábit yāt pitgāmā.
16. Ləmā ʿəbartun yāt nahrā?
17. Kətábat ʾittətā yāt pitgāmā.
18. Dəbar gabrā yāt qinyānā.
19. Ləmā dəbart yāt kaspā?
20. ʾəbádat ʾarʿā.
21. Bə-ṣaprā ʿəbáru ʿammā bə-ʾarʿā.
22. Bə-ramšā ʿəbárnā yāt nahrā.
23. Pəláḥnā yāt malkətā.
24. Lā dəbáru yāt qinyānā.
25. Qəṭálnā yāt malkā.

B. These sentences are the same as those in exercise A. Point sentences 16–25.

14 פלחו ית מלכא   1 נְפָקִית בְּצַפרָא
15 כְּתָבִית ית פִּתְגָמָא   2 עֲרַקנָא מִתַּמָּן
16 למא עברתון ית נהרא   3 אֲבַדו בְּנַהרָא
17 כתבת אתתא ית פתגמא   4 לְמָא לָא עֲרַקת
18 דבר גברא ית קינינא   5 נְטַלנָא בְּרַמשָׁא
19 למא דברת ית כספא   6 לְמָא אֲזַלתון לְטוּרָא
20 אבדת ארעא   7 לָא נְטַלִית בְּצַפרָא
21 בצפרא עברו עמא בארעא   8 עֲרָקִית לְנַהרָא
22 ברמשא עברנא ית נהרא   9 לְמָא לָא נְפַקתִין מִיקַרתָּא
23 פלחנא ית מלכתא   10 לָא אֲבָדִית תַּמָּן
24 לא דברו ית קינינא   11 עֲבַרנָא ית אַרעָא
25 קטלנא ית מלכא   12 דְּבָרִית ית אִיתתָא
                                   13 לְמָא קְטַלת ית מַלכְתָא

LESSON THREE

3.1 יָת yāt *with Pronominal Suffixes*

Pronominal direct objects may be expressed by attaching pronominal suf-fixes to the particle *yāt*: e.g., קְטָלִית יָתֵיה *Qəṭálit yāteh*. I killed him. The full inflection is as follows:

יָתִי	*yāti* me	יָתָנָא	*yātánā* us
יָתָךְ	*yātāk* you (ms)	יָתְכוֹן	*yātəkon* you (mp)
יָתִיךְ	*yātik* you (fs)	יָתְכֵין	*yātəken* you (fp)
יָתֵיה	*yāteh* him, it (m)	יָתְהוֹן	*yātəhon* them (m)
יָתָה	*yātah* her, it (f)	יָתְהֵין	*yātəhen* them (f)

3.2 *The Conjunction* וְ *wə-*

The conjunction וְ *wə-* (and) assumes various forms depending on the initial segment of the following word:

(a) before a guttural + *ə*: the form is *wa-*, as in וַעֲבַר *wa-ᶜəbar* and he crossed;

(b) before *yə-*: the sequence *wəyə-* contracts to *wi-*, as in וִידַע *w-idaᶜ* < *wə-yədaᶜ* and he knew;

(c) before any labial consonant *(b, m, p)*: the form is *u-*, as in וּמַלְכָּא *u-malkā* and the king;

(d) before any consonant, other than a guttural or *y*, plus *ə*: the form is *u-*, as in וּנְפַק *u-npaq* and he went forth;

(e) otherwise: the form is וְ *wə-*.

Vocabulary 3

Verbs:

יְהַב	*yəhab*	to give; to place, set.
נְחַת	*nəhat*	to come/go down, descend.
נְטַל	*nəṭal*	to raise up, lift, take up.
נְפַל	*nəpal*	to fall.
פְּרַס	*pəras*	to pitch (a tent).

Nouns:

בֵּיתָא	*betā*	house (masc.).
לַחְמָא	*lahmā*	bread, food.
מַיָּא	*mayyā*	water (pl.).

מֵישְׁרָא   *mešərā* plain, valley.

מַשְׁכְּנָא   *maškənā* tent, habitation.

Other:

לְוָת   *ləwāt* (prep.) to, unto, into the presence of (a person); מִלְּוָת *mil-ləwāt* from the presence of.

עַד   *ᶜad* (prep.) up to, as far as, until.

עַל   *ᶜal* (prep.) on, down onto; against; about, concerning, in regard to; מֵעַל *me-ᶜal* from upon.

Exercises

A. 1. Yəhábit yāteh lə-gabrā. 2. Qəṭálu yātəhon bə-betā. 3. ᶜəbárnā yāteh bə-ṣaprā. 4. Dəbar yātánā ləwāt malkā. 5. ᶜəráqit mil-ləwāt malkā. 6. Nəḥátu miṭ-ṭurā lə-mešərā. 7. Pərásit yāt maškənā tammān. 8. Nəpálat wa-ʾəbádat. 9. Nəṭal bə-ṣaprā wa-ʾəzal ᶜad nahrā. 10. Ləmā lā yəhabt yāt laḥmā lə-ʾittətā? 11. Nəṭal yāt kaspā w-ihab yāteh lə-gabrā. 12. Yəhábnā yāt qinyānā lə-ᶜammā. 13. Nəḥátnā lə-nahrā u-prasnā yāt maškənā tammān. 14. Nəpal betā ᶜal malkətā wa-ʾəbádat. 15. Nəpálit bə-mayyā. 16. Ləmā lā yəhabtin yāt mayyā lə-ʾittətā? 17. ᶜəbárnā bə-arᶜā ᶜad qartā. 18. ᶜəráqat mib-betā wa-ʾəzálat lə-nahrā. 19. Nəḥátu miṭ-ṭurā ᶜad mešərā u-prásu yāt maškənā tammān.

1   יְהָבִית יָתֵיהּ לְגֻבְרָא

2   קְטָלוּ יָתְהוֹן בְּבֵיתָא

3   עֲבַרְנָא יָתֵיהּ בְּצַפְרָא

4   דְּבַר יָתָנָא לְוָת מַלְכָּא

5   עֲרֵקִית מִלְּוָת מַלְכָּא

6   נְחָתוּ מִטּוּרָא לְמֵישְׁרָא

7   פְּרָסִית יָת מַשְׁכְּנָא תַּמָּן

8   נְפָלַת וְאֲבָדַת

9   נְטַל בְּצַפְרָא וְאֲזַל עַד נַהְרָא

10   לְמָא לָא יְהָבַת יָת לַחְמָא לְאִיתְּתָא

11   נְטַל יָת כַּסְפָּא וִיהַב יָתֵיהּ לְגֻבְרָא

12   יְהַבְנָא יָת קִנְיָנָא לְעַמָּא

13   נְחַתְנָא לְנַהְרָא וּפְרַסְנָא יָת מַשְׁכְּנָא תַּמָּן

14   נְפַל בֵּיתָא עַל מַלְכְּתָא וְאֲבָדַת

15   נְפָלִית בְּמַיָּא

16   לְמָא לָא יְהָבְתִּין יָת מַיָּא לְאִתְּתָא

17   עֲבַרְנָא בְּאַרְעָא עַד קַרְתָא

18 עֲרֹקַת מִבֵּיתָא וְאֹזְלַת לְנַהֲרָא
19 נְחַתוּ מִטּוּרָא עַד מֵישְׁרָא וּפְרַסוּ יָת מַשְׁכְּנָא תַּמָּן

B. Point and translate.

1 נפל מלכא על ארעא
2 לא יהבנא ית מיא לגוברא
3 למא ערקת מלות אתתא
4 דבר ית איתתא ויהב יתה למלכא
5 ערקו למישרא ואבדו תמן
6 לא קטלו יתהין

LESSON FOUR

4.1 Prepositions with Pronominal Suffixes

The pronominal object of most prepositions is expressed by the same set of pronominal suffixes given in Lesson 3 with *yāt*; thus,

bə-:	בִּי *bi*	בָּנָא *bánā*		*lə-*:	לִי *li*	לָנָא *lánā*
	בָּךְ *bāk*	בְּכוֹן *bəkon*			לָךְ *lāk*	לְכוֹן *ləkon*
	בִּיךְ *bik*	בְּכֵין *bəken*			לִיךְ *lik*	לְכֵין *ləken*
	בֵּיהּ *beh*	בְּהוֹן *bəhon*			לֵיהּ *leh*	לְהוֹן *ləhon*
	בָּהּ *bah*	בְּהֵין *bəhen*			לַהּ *lah*	לְהֵין *ləhen*

and similarly for

לְוָת *ləwāt: ləwāti, ləwātāk, ləwātik*, etc.
עִם *ᶜim: ᶜimmi, ᶜimmāk, ᶜimmik*, etc. (with -*mm*-)
מִן *min: minni, minnāk, minnik*, etc. (with -*nn*-)
בְּגוֹ *bə-go: bə-gawwi, bə-gawwāk, bə-gawwik*, etc.

The prepositions *bə- lə-*, and *kə-* (like, as) take the following forms before nouns:

(a) before a guttural with *ə*: *ba-, la-, ka-*;
(b) before *yə-*: **bəyə-*, **ləyə-*, and **kəyə-* contract to *bi-, li-, ki-*;
(c) before any other consonant plus *ə*: *bi-, li-, ki-*.

4.2 Relative Clauses

The relative pronoun דְּ *də-* is uninflected for gender or number. In form it follows the same combinatory rules as *bə, lə-, kə-*, above.

גַּבְרָא דְּאָזַל *gabrā da-ʾəzal* the man who went
אִתְּתָא דְּאָזָלַת *ʾittətā da-ʾəzálat* the woman who went.

Prepositional relationships, such as "in which," "from which," must be expressed by resumptive pronouns within the relative clause:

the man to whom I gave the money → the man who I gave to him the money
גַּבְרָא דִּיהֲבִית לֵיהּ יָת כַּסְפָּא *gabrā d-ihábit leh yāt kaspā*
the city from which I went forth → the city which I went forth from it
קַרְתָּא דִּנְפָקִית מִנַּהּ *qartā di-npáqit minnah*

Direct object resumption is optional and uncommon:

the man whom they killed
גַּבְרָא דִּקְטָלוּ (יָתֵיהּ) *gabrā di-qtálu (yāteh)*

Vocabulary 4

Verbs:

אֲכַל   *ʾəkal* to eat.

גְּזַר   *gəzar* to cut; to circumcize; *gəzar qəyām ʿim* to make a covenant with.

מְסַר   *məsar* to hand over (to, into the hand of: *bə-yad, lə-*, or *qədām*).

נְטַר   *nəṭar* to guard, preserve, keep, observe.

רְדַף   *rədap* to pursue (obj. with *bātar*).

רְהַט   *rəhaṭ* to run.

שְׁבַק   *šəbaq* to leave, abandon, forsake; with *lə-*: to forgive.

Nouns:

הֵיכְלָא   *hekəlā* palace, temple.

מִצְרָאֵי   *Miṣrāʾe* the Egyptians.

עוּלֵימָא   *ʿulemā* boy, lad; servant, attendant.

עוּלֵימְתָא   *ʿulemətā* girl, maiden.

קְיָמָא or קִיָמָא   *qəyāmā* or *qiyāmā* treaty, covenant; *gəzar qəyām ʿim* see *gəzar*.

Other:

בְּגוֹ   *bə-go* (with suff. *bə-gawwi*, etc.; prep.) in, within, in the midst of; מִגּוֹ *mig-go* (with suff. *mig-gawwi*, etc.; prep.) from within, from the midst of.

בְּיַד   *bə-yad* (prep.) into the hand/power of.

בָּתַר   *bātar* (prep.) after, behind (both spatial and temporal meanings).

כְּ   *kə-* (prep.) like, as, according to.

עִם   *ʿim* (with suff. *ʿimmi*, etc.) with, together with.

קֳדָם   *qədām* (prep.) before, in the presence of; *min qədām* from before, from the presence of.

Exercises

A.

1. qartā da-ʾəbádu bə-gawwah 2. gabrā d-ihábit leh yāt qinyānā 3. ʾittətā di-ktábat yāt pitgāmā 4. ʿulemā di-npal ʿal ʾarʿā 5. hekəlā da-ʿəráqnā minneh 6. laḥmā d-ihabtin li 7. mayyā di-dbartun minnánā 8. gubrā di-rháṭit ləwāteh 9. qəyāmā di-gzárnā ʿimməkon 10. ʾittətā d-ihábtā lah yāt kaspā

1 קַרְתָּא דְּאָבַדוּ בְּגַוַּהּ 2 גְּבַרָא דִּיהַבִית לֵיהּ יָת קִנְיָנָא 3 אִיתְּתָא דְּכָתְבַת יָת פִּתְגָּמָא 4 עוּלֵימָא דִּנְפַל עַל אַרְעָא 5 הֵיכְלָא דְּעָרַקְנָא מִינֵּהּ 6 לַחְמָא דִּיהַבְתִּין לִי 7 מַיָּא דִּדְבַרְתּוּן מִנָּנָא 8 גּוּבְרָא דִּרְהַטִית לְוָתֵיהּ 9 קְיָמָא דִּגְזַרְנָא עִמְּכוֹן 10 אִיתְּתָא דִּיהַבְתָּא לַהּ יָת כַּסְפָּא

B.   Vocalize and translate:

1 עולימא דפלח קדם מלכא 2 טורא דנחתו מניה 3 משכנא דפרסנא תמן 4 מישרא דעברו בצפרא 5 ארעא דעברו בה

C.

1. Yəhábit lik yāt qinyānā. 2. Gəzar qəyām ᶜimmánā. 3. Rədap bātar gabrā u-qṭal yāteh. 4. ʾəzálu lə-hekəlā u-šbáqu yāt ᶜulemā tammān. 5. Rəhátnā ləwāteh. 6. ʾəkálu yāt laḥmā wə-lā yəhábu lánā minneh. 7. Məsáru yāt ᶜulemā bə-yad Miṣrāʾe. 8. Nəpaq ᶜim gabrā, u-nṭálu ᶜad ṭurā. 9. Lā məsárnā yāt bə-yad malkā. 10. Nəṭárit yāt qinyānā d-ihab li.

1 יְהָבִית לִיךְ יָת קִנְיָנָא 2 גְזַר קְיָם עִמָּנָא 3 רְדַף בָּתַר גַבְרָא וּקְטַל יָתֵיהּ 4 אֲזָלוּ לְהֵיכְלָא וּשְׁבָקוּ יָת עוּלֵימָא תַמָּן 5 רְהַטְנָא לְוָתֵיהּ 6 אֲכָלוּ יָת לַחְמָא וְלָא יְהָבוּ לָנָא מִינֵּיהּ 7 מְסָרוּ יָת עוּלֵימָא בְּיַד מִצְרָאֵי 8 נְפַק עִם גַבְרָא וּנְטָלוּ עַד טוּרָא 9 לָא מְסָרְנָא יָת קָרְתָּא בְּיַד מַלְכָּא 10 נְטָרִית יָת קִנְיָנָא דִיהַב לִי

D. Vocalize and translate:

1 קטלו יתהון בגו קרתא 2 למא לא רדפתון בתר מצראי 3 על מא לא שבקת לעמא 4 ערקת עולימתא מביתא ורהטת לותי 5 לא נטרתין יָת פתגמא דכתבית לכין

LESSON FIVE

5.1 *G Perfects in* e *and* o

Many G Perfects have the pattern *qətel* rather than *qətal*. These include most stative verbs, i.e, verbs expressing the possession of, or attainment of, a characteristic, such as *təqep* (to grow strong), *dəḥel* (to be afraid), as well as other intransitive action verbs, such as *səleq* (to go up) and *qəreb* (to drawn near). There are also a few transitive active verbs in this group, e.g., *rəḥem* (to love). Their inflection is as follows:

3ms	סְלֵיק	*səleq*	3mp	סְלֵיקוּ	*səlíqu*
3fs	סְלֵיקַת	*səléqat*	3fp	סְלֵיקָא	*səlíqā*
2ms	סְלֵיקְתָּ(א)	*səléqt(ā)*	2mp	סְלֵיקְתּוּן	*səleqtun*
2fs	סְלֵיקְתְּ	*səleqt*	2fp	סְלֵיקְתִּין	*səleqtin*
1cs	סְלֵיקִית	*səléqit*	1cp	סְלֵיקְנָא	*səléqnā*

Note especially the change of the stem vowel from *e* to *i* in the 3rd person plural.

Some verbs occur with both patterns; e.g.,

נְסֵב/נְסַב *nəseb/nəsab* to take;

רְהֵט/רְהִיט *rəhet/rəhat* to run;

נְחֵת/נְחִית *nəḥet/nəḥat* to go down.

A third, and extremely rare, type of G Perfect has the pattern *qətol*; e.g.,

דְּמוֹךְ *dəmok* to fall asleep;

נְגוֹב *nəgob* to subside, abate.

Not all forms of these are attested, but they appear to have had a change of *o → u* in the 3rd plural, corresponding to *e → i* above. Thus, *dəmok, dəmókat*, etc.; pl. *dəmúku, dəmúkā*, etc.

Vocabulary 5

Verbs:

דְּחִיל   *dəḥel* to be afraid, fear (object usually with *min* or *min qədām*).

יְתִיב   *yəteb* to sit, dwell, remain, settle.

נְסֵיב   *nəseb* to take (the most general verb of "taking"; includes all the meanings noted for *dəbar* as well).

סְגִיד   *səged* to bow down.

סְלֵיק   *səleq* to go up, ascend (intrans.).

קְרֵיב   *qəreb* to approach, draw near (to: *lə-*, *ləwāt*); to be on the point of (+ infinitive); *qəreb bə-* to come into contact with, touch.

תְּקִיף   *təqep* to grow strong, be strong; to be severe; to become rich, wealthy; *təqep lə-N* N became angry.

Nouns:

דָּרוֹמָא   *dārōmā* the south; *mid-dārōmā lə-* on the south of.

כַּפְנָא   *kapnā* famine, hunger.

מַדְבְּרָא   *madbərā* desert, steppe, wilderness.

מַדְנְחָא   *madnəḥā* the east; *mim-madnaḥ lə-* on the east of; *mim-madnəḥā* on the east; *lə-madnəḥā* east(ward).

מַעְרְבָא   *maʿrəbā* the west.

מִצְרַיִם   *Miṣráyim* Egypt.

צִיפּוֹנָא   *ṣippunā* the north.

Note also the idioms: נְסֵיב/דְּבַר יָת N לֵיה לְאִיתּוּ/לְאָמְהוּ *nəseb/dəbar yāt N leh lə-ʾittu/lə-ʾamhu* He took N to himself as a wife/maidservant. *ʾittu* and *ʾamhu* are abstract nouns ('wifehood', 'servanthood'), little used outside this idiom.

Exercises

A.

1. ʾəzálu lə-madnəḥā. 2. Yətíbu mim-madnaḥ lə-qartā. 3. Qəreb lə-qartā. 4. Qərébnā lə-nahrā. 5. Səgédit qədām malkā. 6. Nəsébit yātah li lə-ʾittu. 7. Dəbar yāt ʿulemā u-nṭal ʿimmeh lə-ṣippunā. 8. Qəríbu lə-ʾarʿā miṣ-ṣippunā. 9. Yətébnā mid-dārōmā lə-ṣippunā. 10. Lā səléqit lə-ṭurā. 11. Ləmā nəsebt yāt ʿulemətā lə-hekəlā? 12. ʾəzálu lə-mešərā w-itíbu bə-gawweh. 13. Təqep leh u-qtal yāt gabrā. 14. Təqep kapnā bə-ʾarʿā. 15. Dəḥélat min qədām malkā wa-ʿəráqat mil-ləwāteh.

1 אֲזָלוּ לְמַדְנְחָא   2 יְתִיבוּ מִמַּדְנַח לְקַרְתָּא   3 קְרֵיב לְקַרְתָּא   4 קְרִיבְנָא לְנַהְרָא   5 סְגֵידִית קֳדָם מַלְכָּא
6 נְסֵיבִית יָתַהּ לִי לְאִיתּוּ   7 דְּבַר יָת עוּלֵימָא וּנְטַל עִמֵּיהּ לְצִיפּוֹנָא   8 קְרִיבוּ לְאַרְעָא מִצִּיפּוֹנָא   9 יְתֵיבְנָא
מִדָּרוֹמָא לְטוּרָא   10 לָא סְלֵיקִית לְטוּרָא   11 לְמָא נְסֵיבַת יָת עוּלֵימָתָא לְהֵיכְלָא   12 אֲזָלוּ לְמֵישְׁרָא וִיתִיבוּ
בְּגַוֵּיהּ 13 תְּקֵיף לֵיהּ וּקְטַל יָת גַּבְרָא   14 תְּקֵיף כַּפְנָא בְּאַרְעָא   15 דְּחֵילַת מִן קֳדָם מַלְכָּא וַעֲרָקַת מִלְּוָתֵיהּ

B. Vocalize and translate:

1 לְמָא דְחֵילְתּוּן מִנַּנָא   2 סְלֵיק לְטוּרָא וִיתֵיב תַּמָּן עַד צַפְרָא   3 תְּקֵיף כַּפְנָא וּנְחַתוּ עַמָּא לְמִצְרַיִם   4 לָא
סְגִידוּ קֳדָם מַלְכְּתָא   5 נְטַלוּ לְמַעְרְבָא עַד מַדְבְּרָא   6 רְדַפוּ בָּתַר מַלְכָּא לְמַדְנְחָא   7 נְסִיבוּ יָת עוּלֵימָא
וּמְסַרוּ יָתֵיהּ בְּיַד מַלְכָּא   8 לָא נַטְרַתּוּן יָת קְיָמָא דִּגְזַרְנָא עִמְּכוֹן   9 תְּקֵיף גַּבְרָא בְּקִנְיָנָא   10 לָא קְרִיבִית
בְּלַחְמָא   11 דְחֵילוּ מִנַּנָא וּשְׁבַקוּ יָת קַרְתָּא   12 קְרִיבִית לְוָתֵיהּ וּסְגֵידִית   13 לָא יְתִיבוּ בְּמַדְבְּרָא   14 נְסֵיב
יָת אִיתְּתָא לֵיהּ לְאָמְהוּ   15 נְסִיבוּ יָתְהֵן לְהוֹן לְאִיתּוּ

LESSON SIX

6.1 The Singular Noun with Pronominal Suffixes

The pronominal suffixes given in §3.1 are attached directly to a noun to indicate pronominal possession. The stem to which they are attached may be obtained by dropping the final -ā of the lexical form. Thus, from *malkā*:

מַלְכִּי	*malki*	my king	מַלְכָּנָא	*malkánā*	our king
מַלְכָּךְ	*malkāk*	your (ms) king	מַלְכְּכוֹן	*malkəkon*	your (mp) king
מַלְכִּיךְ	*malkik*	your (fs) king	מַלְכְּכֵין	*malkəken*	your (fs) king
מַלְכֵּיהּ	*malkeh*	his king	מַלְכְּהוֹן	*malkəhon*	their (m) king
מַלְכַּהּ	*malkah*	her king	מַלְכְּהֵין	*malkəhen*	their (f) king

There are a few formal complications involved before the suffixes *-kon-*, *-ken*, *-hon*, and *-hen*:

(a) Stems ending in -CC- or -vC- (where *v* is not *ə*) insert *ə* before these suffixes: e.g., מַלְכְּכוֹן *malkəkon*, בֵּיתְכוֹן *betəkon*, etc.

(b) Nouns whose stems end in -*ə*C-, e.g., *hekəl-*, must restore a full vowel in the final stem syllable before these suffixes. The vowel restored is *a* in an overwhelming number of nouns: הֵיכַלְכוֹן *hekalkon*, *hekalken*, *hekalhon*, *hekalhen*.

(c) All feminine nouns ending in -*ə*tā fall under the preceding rule:

מַלְכְּתִי, מַלְכְּתָךְ, ... מַלְכַתְכוֹן *malkəti*, *malkətāk*, . . ., *malkatkon*, etc.

The vowel here is invariably *a*.

(d) Exceptions to the preceding rules are relatively rare and will be dealt with individually in the following lessons.

Note the translation of "whose" in relative clauses:

the man whose money I took → the man who I took his money

גַּבְרָא דִּנְסֵיבִית יָת כַּסְפֵּיהּ *gabrā di-nsébit yāt kaspeh*

Vocabulary 6

Verb:

רְחֵים *rəhem* to love

Nouns:

אַמְתָא *ʾamtā* female servant, slave.
אַתָּנָא/אֲתָנָא *ʾattānā/ʾətānā* she-ass.
בְּעִירָא *bəʿirā* cattle.
בַּעְלָא *baʿlā* husband.

בְּרָא *bərā* son.

בְּרַתָּא *bərattā* daughter.

גִּנְּתָא *ginnətā* garden.

גַּמְלָא *gamlā* camel.

חֲמָרָא *ḥəmārā* he-ass, donkey.

חַקְלָא *ḥaqlā* field.

חַרְבָּא *ḥarbā* (f.) sword.

עַבְדָּא *ʿabdā* servant, slave; attendant.

עָנָא *ʿānā* flock(s) (sheep and goats).

רוּגְזָא *rugzā* anger, wrath; *təqep rugzeh bə-* he became angry at/with.

תּוֹרָא *torā* bull, ox.

תּוֹרְתָא *torətā* cow.

Exercises

A.

1. ḥəmārik 2. ḥarbánā 3. hekalkon 4. gamləhon 5. ḥaqleh 6. ʿānəhon 7. ʿulemətik 8. bəʿirəkon 9. pitgāmāk 10. ʾətāneh

חֲמָרִיךְ 2 חַרְבָּנָא 3 הֵיכַלְכוֹן 4 גַּמְלְהוֹן 5 חַקְלֵיהּ 6 עָנְהוֹן 7 עוּלֵימְתִיךְ 8 בְּעִירְכוֹן 9 פִּתְגָמָךְ 1

אָתָנֵיהּ 10

B.

עֲבַדְכוֹן 10 חַקְלִי 9 גִּנַּתְכוֹן 8 בְּעִירְנָא 7 אַמְתִיךְ 6 עָנָךְ 5 אֲתָנִי 4 גַּמְלֵיהּ 3 אַתְתִי 2 עַבְדָּךְ 1

C.

1. Dəḥélat min qədām baʿlah. 2. Səléqnā miq-qartəhon. 3. Lā səgídu qədām malkánā. 4. Qəríbu lə-beti bə-ramšā. 5. Təqep rugzeh bi-breh. 6. Yətíbu mim-madnaḥ lə-ʾarʿánā. 7. Lā nəsébit yāt laḥmik. 8. Rəḥáṭat bərattah ləwātah. 9. Ləmā lā nəṭártā yāt qəyāmi? 10. ʿal mā nəsebt yāt ʿulemā ʿimmāk? 11. ʿəráqu mil-ləwāt malkathon. 12. ʾəbad ʿammi tammān. 13. Dəbárit yāt bəri ʿimmi u-npáqit mib-beti. 14. Nəseb yāt ḥarbi minni. 15. Məsar yāt qinyāneh bə-yad ʿabdeh.

דְּחִילַת מִן קֳדָם בַּעְלָהּ 2 סְלֵיקְנָא מִקַּרְתְּהוֹן 3 לָא סְגִידוּ קֳדָם מַלְכָּנָא 4 קְרִיבוּ לְבֵיתִי בְּרַמְשָׁא 1

תְּקֵיף רוּגְזֵיהּ בִּבְרֵיהּ 6 יְתִיבוּ מִמַּדְנַח לְאַרְעָנָא 7 לָא נְסֵיבִית יָת לַחְמִיךְ 8 רְהַטַת בְּרַתַּהּ לְוָתַהּ 9 לְמָא 5

לָא נְטַרְתָּא יָת קְיָמִי 10 עַל מָא נְסֵיבְת יָת עוּלֵימָא עִמָּךְ 11 עְרַקוּ מִלְּוָת מַלְכַּתְהוֹן 12 אֲבַד עַמִּי תַּמָּן 10

דְּבָרִית יָת בְּרִי עִמִּי וּנְפַקִית מִבֵּיתִי 14 נְסֵיב יָת חַרְבִּי מִנִּי 15 מְסַר יָת קִנְיָנֵיהּ בְּיַד עַבְדֵיהּ 13

D.

לְמָא תְּקֵיף לָךְ 2 עֲבַרוּ יָת אַרְעָנָא וּקְטַלוּ יָת עַמְנָא 3 יְתִיבִית בְּגִנַּתְהוֹן בְּרַמְשָׁא 4 לְמָא נְסֵיבְתּוּן יָת 1

תּוֹרַי וְיָת תּוֹרָתִי 5 רְחִימַת אַתְּתָא יָת בְּרָהּ וְיָת בְּרַתָּהּ 6 עֲרַקַת אַמְתָהּ מִלְּוָתָהּ 7 יְתִיב עַל חֲמָרֵיהּ וְלָא

נְחַת 8 אֲזַל גַּמְלְכוֹן לְחַקְלְכוֹן 9 יְתִיבוּ גַּבְרָא וְאִתְּתָא מִמַּדְנַח לְגִנַּתָא 10 תְּקֵיף בְּעָנָא וּבִבְעִירָא 11 קְרִיב

עִם עוּלֵימֵיהּ וּסְגִיד 12 דְּבַר יָת אַמְתָא לֵיהּ לְאִתּוּ 13 לָא רְחִים יָת אֲתָנֵיהּ 14 נְפַלַת חַרְבֵּיהּ עַל אַרְעָא

לָא אֲכַלוּ מִבְּעִירְהוֹן 15

LESSON SEVEN

7.1 *The Demonstrative Pronouns*

The demonstrative pronouns are

this	masc.	דֵּין	*den*	fem.	דָּא	*dā*
that	masc.	הוּא	*huʾ*	fem.	הִיא	*hiʾ*

When used as the subjects of simple non-verbal predications, such as "This is our king," the order of the elements is immaterial. Note that there is no equivalent in Targumic of the English copula ("is, are"):

מַלְכְּתָנָא הִיא *Malkətánā hiʾ*. She is our queen. (or) That one is our queen.

When used attributively as demonstrative adjectives, a prefix *hā-* is required:

מַלְכָּא הָדֵין	*malkā hāden*	this king	מַלְכְּתָא הָדָא	*malkətā hādā*	this queen
מַלְכָּא הָהוּא	*malkā hāhuʾ*	that king	מַלְכְּתָא הָהִיא	*malkətā hāhiʾ*	that queen

This *hā-* is frequently omitted in the expression יוֹמָא דֵין *yomā den* "this day, today," and occasionally in other expressions.

7.2 בָּתַר Bātar *and Other Prepositions with Pronominal Suffixes*

Several prepositions have pronominal objects expressed by a series of pronominal suffixes different from those given in §3.1; for example, *bātar*:

בָּתְרִי	*bātəray*	after me	בָּתְרָנָא	*bātəránā*	after us
בָּתְרָךְ	*bātərāk*	after you (ms)	בָּתְרֵיכוֹן	*bātərekon*	after you (mp)
בָּתְרָךְ	*bātərak*	after you (fs)	בָּתְרֵיכִין	*bātəreken*	after you (fp)
בָּתְרוֹהִי	*bātəróhi*	after him, it (m)	בָּתְרֵיהוֹן	*bātərehon*	after them (m)
בָּתְרָהָא	*bātəráhā*	after her, it (f)	בָּתְרֵיהִין	*bātərehen*	after them (f)

The following prepositions are employed with these same suffixes:

קֳדָם *qədām: qədām-* before, in the presence of;

תְּחוֹת *təhot: təhot-* under, beneath (but 3rd fem. sg. is תְּחוֹתַהּ *təhotah*);

בֵּין *ben: ben-* between (but 1st pers. sg. is בֵּינָא *bena*, sometimes *beni*);

עַל *ʿal: ʿəl-* on, upon (but 3rd fem. sg. is עֲלַהּ *ʿəlah*);

עִילָוֵי *ʿillāwe: ʿillāw-* on, upon; a synonym of *ʿal*, but used especially in the compound מֵעִילָוֵי *me-ʿillāwe* (= *meʿal*) when pronominal suffixes are required.

Vocabulary 7

Verbs:

אֲחַד *ʾəhad* to seize, grasp, lay hold of; to close (a door).

אֲמַר *ʾəmar* to say.

יְדַע   *yədaᶜ* to know (אֲרֵי *ʾəre:* that).

יְרִית   *yəret* to inherit.

נְצַב   *nəṣab* to plant.

עֲבַד   *ᶜəbad* to do, act; to make, fashion.

פְּתַח   *pətaḥ* to open.

Nouns:

אִילָנָא   *ʾilānā* tree.

דַּשָּׁא   *daššā* door, doorleaf.

יוֹמָא   *yomā* day.

לִילְיָא   *leləyā* night.

תַּרְעָא   *tarᶜā* gate (of a city), doorway (of a house or tent).

Other:

אֲרֵי   *ʾəre* (conj.) that, the fact that; when, since, because.

כֹּל   *kol* Preceding an emphatic singular noun used definitely, *kol* has the meaning all of, the whole of, as in: כֹּל מֵישְׁרָא *kol mešərā* the whole plain, כֹּל קְרְתָּא *kol qartā* the whole city, כֹּל אַרְעָא *kol ʾarᶜā* the whole earth, all the land, כֹּל קִנְיָנֵיה *kol qinyāneh* all of his property.

מָה   *mā* what?

מָן   *man* who?

Exercises

A.

1. qədām malkā hāhuʾ   2. ləwāt ʾittətā hāhiʾ   3. bə-ginnətā hādā 4. ᶜad nahrā hāhuʾ 5. min qədām malkā hāden 6. bə-kol ʾarᶜā hāhiʾ 7. Dā qartánā. 8. Huʾ bəri. 9. Hiʾ bərattik. 10. Baᶜli huʾ. 11. Ginnətánā dā.

1 קְדָם מַלְכָּא הַהוּא   2 לְוָת אִתְּתָא הַהִיא   3 בְּגִינְתָא הָדָא   4 עַד נַהְרָא הַהוּא   5 מִן קְדָם מַלְכָּא הָדֵין
6 בְּכֹל אַרְעָא הַהִיא   7 דָּא קְרְתָּנָא   8 הוּא בְּרִי   9 הִיא בְּרַתִּיךְ   10 בַּעֲלִי הוּא   11 גִנְתָּנָא דָא

B.

1 מדרומא לקרתא הדא 2 ממדנח לטורא ההוא 3 עם עולימתאא ההיא 4 בגו מישרא הדין 5 כל קרתא 6 כל חקלהון 7 כל מדברא 8 כל יומא ההוא 9 דין פתגמיה 10 דא אתני 11 היא אמתה
12 איתתך היא   13 עולימיה הוא

C.

1. Rəhaṭ lə-daššā u-ptaḥ yāteh. 2. Rədap bātərehon ᶜad ṭurā. 3. Mā ᶜəbadt tammān bə-yomā hāhu? 4. Yərétit yāt kol qinyānā hāden. 5. Lā yədáᶜit ʾəre ᶜəráqat ʾittəti. 6. ʾəhad yāt ḥarbā u-qtal yāteh bah. 7. Nəṣabnā yāt ʾilānā bəgo ginnətánā.   8. Man ᶜəbad yāt pitgāmā hāden?   9. Yəteb bə-tarᶜā wə-lā nəpaq. 10. Nəpáqit wa-ʾəhádit yāt daššā bātəray. 11. Den qəyāmi di-gzárit ᶜimməkon. 12. Yəhábit ləkon yāt kol ʾarᶜā hādā. 13. Mā ʾəmartun lə-ᶜabdeh?

1 רהט לדשא ופתח יתיה   2 רדף בתריהון עד תורא   3 מא עבדת תמן ביומא ההוא   4 יריתית ית כל
קניא הדין   5 לא ידעית ארי עבדת אתמי   6 אחד ית חרבא וקטל יתיה בה   7 נצבנא ית אילנא בגו
גנתא   8 מן עבד ית פתגמא הדין   9 יתיב בתרעא ולא נפק   10 נפקית ואחדית ית דשא בתרי   11 דין
קימי דגזרית עמכון   12 יהבית לכון ית כל ארעא הדא   13 מא אמרתון לעבדיה

D.

1 ידעו ארי אבד מלכהון   2 פתחו ית תרעא ונפקו מקרתא   3 אחדו ית גמלי וערקו   4 למן יהבת ית
תורתא   5 קריבו לביתנא בליליא   6 דין אילנא דנצבית ביומא ההוא   7 מא אכלת אתתא בגנתא   8 אבדו
כל עמא בליליא ההוא   9 אמרית ליה: מא עבדת לי   10 ירית ית חקלא ההוא   11 נפל ביתא עליהון
12 סגידו קדמוהי   13 פלחנא קדמיהון

LESSON EIGHT

8.1 *Noun Plurals*

The plural of a noun in the emphatic state is as follows:

masc. sing.	יוֹמָא	*yomā*	masc. pl.	יוֹמַיָּא	*yomayyā*
fem. sing.	תּוֹרְתָא	*torətā*	fem. pl.	תּוֹרָתָא	*torātā*

For the vast majority of nouns, both masculine and feminine, the stem of the plural is the same as that of the singular. There are, however, certain irregularities:

(a) Some nouns that have masculine form in the singular have plurals in -*ātā*, e.g., *napšā* soul, person, plural *napšātā*.

(b) Some feminine nouns have plurals in -*ayyā*, e.g., *millətā* word, plural *millayyā*.

(c) Some very frequent nouns have other irregularities in the formation of their plurals, e.g..

בְּרָא *bərā* son, plural בְּנַיָּא *bənayyā*

קַרְתָא *qartā* city, plural קִרְוַיָּא *qirwayyā*.

Listed below are all nouns occurring thus far whose plural forms are attested:

(1) No irregularities:

singular	plural	singular	plural
ʾilānā	*ʾilānayyā*	*malkā*	*malkayyā*
gabrā	*gabrayyā*	*mešərā*	*mešərayyā*
gubrā	*gubrayyā*	*maškənā*	*maškənayyā*
gamlā	*gamlayyā*	*ʿabdā*	*ʿabdayyā*
daššā	*daššayyā*	*ʿulemā*	*ʿulemayyā*
ḥəmārā	*ḥəmārayyā*	*ʿulemətā*	*ʿulemātā*
ḥaqlā	*ḥaqlayyā*	*pitgāmā*	*pitgāmayyā*
ṭurā	*ṭurayyā*	*torā*	*torayyā*
yomā	*yomayyā*	*torətā*	*torātā*

(2) With irregularities:

singular	plural	singular	plural
ʾamtā	אַמְהָתָא *ʾamhātā*	*bet*	בָּתַּיָּא *bāttayyā*
ʾittətā	נְשַׁיָּא *nəšayyā*	*ʿammā*	עַמְמַיָּא *ʿaməmayyā*
bərā	בְּנַיָּא *bənayyā*	*qartā*	קִרְוַיָּא *qirwayyā*
bərattā	בְּנָתָא *bənātā*		

Attested plurals will be included in the lesson vocabularies from now on.

8.2 *Plural Nouns with Pronominal Suffixes*

Possessive suffixes are attached to plural nouns as follows:

(a) Plurals in -*ātā* drop the final -*ā* and add the same suffixes used with a *singular* noun: e.g.,

bənāti (my daughters), *bənātāk, bənātik, bənāteh, bənātah,* etc.

בְּנָתִי	בְּנָתְנָא
בְּנָתָךְ	בְּנָתְכוֹן
בְּנָתִיךְ	בְּנָתְכִין
בְּנָתֵיה	בְּנָתְהוֹן
בְּנָתַה	בְּנָתְהִין

(b) Plurals in -*ayyā* drop the -*ayyā* and add the suffixes in the forms given for *bātar* in §7.2:

bənay (my sons), *bənāk, bənak, bənóhi,* etc.

בְּנַי	בְּנָנָא
בְּנָךְ	בְּנֵיכוֹן
בְּנָךְ	בְּנֵיכִין
בְּנוֹהִי	בְּנֵיהוֹן
בְּנָהָא	בְּנֵיהִין

8.3 *The Plural Demonstratives*

The plural forms of the demonstatives are:

these c.	אִילֵּין	*ʾillen*	attributive:	הָאִילֵּין	*hāʾillen*
those m.	אִינּוּן	*ʾinnun*		הָאִינּוּן	*hāʾinnun*
f.	אִינִּין	*ʾinnin*		הָאִינִּין	*hāʾinnin*

Vocabulary 8

Verbs:

זְבַן	*zəban*	to buy, purchase.
נְפִישׁ	*nəpeš*	to become numerous, widespread.
שְׁכֵב	*šəkeb*	to lie down.
שְׁלַח	*šəlaḥ*	to send, to send a message/messenger.
שְׁמַע	*šəmaᶜ*	to hear.

Nouns:

אַתְרָא	*ʾatrā* (pl. -*ayyā*) place, site.
דַּהְבָא	*dahbā* gold.
מָנָא	*mānā* (pl. -*ayyā*) vessel, utensil (also spelled מָאנָא).
נְבִיָא	*nəbiyā* (pl. -*ayyā*) prophet.
קָלָא	*qālā* (pl. -*ayyā*) voice, sound.

Other:

תְּחוֹת   *təḥot* (prep.) under, beneath (+ pl. suffixes: §7.2).

אָן   *ʾān* (interrog. adv.) where?; לְאָן *lə-ʾān* whither? מְנָן *mənān* whence?

Exercises

A.

1. təḥot ʾilānayyā hāʾinnun   2. mil-ləwāt malkayyā hāʾinnun   3. ʿal ʿaməmayyā hāʾillen
4. mim-maʿrəbā lə-qirwayyā hāʾinnin 5. gamlayyā wa-ḥəmārayyā

1 תְּחוֹת אִילָנַיָּא הָאִינוּן   2 מִלְּוָת מַלְכַיָּא הָאִינוּן   3 עַל עַמְמַיָּא הָאִילֵין   4 מִמַּעְרְבָא קִרְוַיָּא הָאִינִין   5 גַּמְלַיָּא
וַחֲמָרַיָּא

B.

1 ממדנח לטוריא האילין   2 מן קדם נשיא האינין 3 עים כל גבריא האילין   4 עם כל אמהתא וכל עבדיא
5 ביומיא האינון

C.

1. Lā šəmáʿnā yāt pitgāmehon. 2. Šəkíbu təḥot ʾilānayyā bə-ʾatrā hāhuʾ. 3. Šəlaḥ yāt
nəbiyeh lə-kol qirwayyā u-l-kol ʿaməmehen. 4. Zəbánnā tammān yāt gamlayyā hāʾillen bə-
dahbā d-ihabt lánā. 5. U-npíšu ʿammā hāhuʾ bə-kol ʾarʿā hāhiʾ. 6. ʾəbádu gubrayyā di-
šláḥit lə-ʾatrā hāhuʾ. 7. Mənān ʿəráqā nəšayyā hāʾillen? 8. ʾān zəbantun yāt mānayyā
hāʾillen? 9. Man ʿəbad yāt mānayyā hāʾinnun? 10. Lā yədáʿu ʾəre šəlaḥ malkəhon yāt
ʿabdóhi ləwāt nəbiyā.

1 לָא שְׁמַעְנָא יָת פִּתְגָּמֵיהוֹן   2 שְׁכִיבוּ תְּחוֹת אִילָנַיָּא בְּאַתְרָא הַהוּא   3 שְׁלַח יָת נְבִיֵּיה לְכָל קִרְוַיָּא וּלְכָל
עַמְמֵיהוֹן   4 זְבַנָּא תַמָּן יָת גַּמְלַיָּא הָאִילֵין בְּדַהְבָא דִיהַבְת לָנָא   5 וּנְפִישׁוּ עַמָּא הַהוּא בְּכָל אַרְעָא הַהִיא
6 אֲבַדוּ גּוּבְרַיָּא דִשְׁלַחִית לְאַתְרָא הַהוּא   7 מְנָן עֲרָקָא נְשַׁיָּא הָאִילֵין   8 אָן זְבַנְתּוּן יָת מָאנַיָּא הָאִילֵין   9 מָן
עֲבַד יָת מָאנַיָּא הָאִינוּן   10 לָא יְדַעוּ אֲרֵי שְׁלַח מַלְכְּהוֹן יָת עַבְדוֹהִי לְוָת נְבִיָּא

D.

1 שמענא ית קליהון וערקנא   2 פתחו ית כל דשיהון   3 מן נצב ית אילניא באתרא הדין   4 לאן שלחתון
ית דהבא   5 נסיבנא ית בנתיה לנא לאתו   6 יריחית ית בתיא וית חקליא   7 אחד ית חרביה ורהט לות
גבריא   8 על מא אבדא כל קרויכון   9 מא אמרת לבנך   10 שכיבת בביתה ולא נפקת כל יומא ההוא

LESSON NINE

9.1 The Genitive (Construct) Chain

Possession or a genitive relationship is expressed in two principal ways: by simple juxtapostion, as in יוֹם מוֹתִי *yom moti* the day of my death; or by the use of the preposition דְ *də-*, as in מַלְכָּא דִכְנָעַן *malkā di-Knáʿan* the king of Canaan. We shall consider juxtaposition first.

In the genitive construction $N_1 + N_2$ the first noun is in the construct state, or in construct with the second noun. If the second noun is definite (cf. §2.2), so is the first. In the vast majority of instances the construct is used with N_2 definite (emphatic state); indefiniteness must be made explicit by the use of the absolute form to be discussed in Lesson 16. In general, the construct form of the singular noun is obtained by dropping the *-ā* of the emphatic form; likewise for plurals in *-ātā*:

> בֵּית מַלְכָּא *bet malkā* the house of the king
>
> בְּנָת מַלְכָּא *bənāt malkā* the daughters of the king.

Plurals in *-ayyā* replace *-ayyā* with *-e*:

> בָּתֵּי מַלְכָּא *bātte malkā* the houses of the king
>
> בְּנֵי מַלְכָּא *bəne malkā* the sons of the king
>
> פִּתְגָּמֵי מַלְכָּא *pitgāme malkā* the words of the king.

Some special problems arise in the formation of the construct singular of certain noun types; these are taken up in §9.3, below.

9.2 Expression of the Genitive with דְ də-

The construct sequence is the normal way of expressing a genitive relationship when N_1 is a plural noun. When N_1 is singular, however, there is a curious mixing of construct usage and the employment of דְ *də-*. In terms of the texts themselves, the situation may be described most simply as follows:

(a) There are some nouns whose construct forms are not used at all, or at most in a lexically fixed expression; with these nouns, *də-* is the only way to express a genitive relationship. Examples include:

> אַמְתָא *ʾamtā*, עַבְדָּא *ʿabdā*, קַרְתָּא *qartā*, מַלְכָּא *malkā*, רוּגְזָא *rugzā*.

(b) There are other nouns which almost exclusively favor the construct usage and seldom, if ever, appear with *də-*:

> בַּר *bar* (construct of בְּרָא *bərā*), בַּת *bat* (בְּרַתָּא *bərattā*), אִתַּת *ʾittat* (אִתְּתָא *ʾittətā*), מֵי *me* (מַיָּא *mayyā*), קָל *qāl*, תְּרַע *təraʿ*, אִילָן *ʾilān*, יוֹם *yom*, שְׁקַל *šəqal*, עוּלֵים *ʿulem*, קְיָם *qəyām*, פִּתְגָּם *pitgām*, קִנְיָן *qinyān*, גְּבַר *gəbar*.

(c) Most other nouns seem to range between these two extremes, being used either with *də-* or in the construct state with no clear difference in meaning.

There are, however, idiomatic preferences which point to some elusive distinction between the two constructions: *də-* is more or less obligatory before the divine name יי *Yy* in N₂ position. Considering the almost universal avoidance of anthropomorphic implications with *Yy*, we should probably view the avoidance of the construct in the same way, namely that the use of the construct would imply a type of genitive relationship inappropriate to God, possibly "inalienable" attributes, of which God presumably has none. *Də-* is also commonly used before nouns designating materials: דַּהֲבָא *də-dahḇā* of gold, golden; דְכַסְפָּא *də-kaspā* of silver; דְאָעָא *də-ʾāʿā* of wood, wooden.

9.3 *The form of the Construct Singular*

As indicated above, the construct singular noun is formed by dropping the final -*ā* of the lexical form. Further adjustments must be made with the following types of nouns:

(a) Stems ending in -*əC*- replace *ə* with a full vowel, usually -*a*-:

בְּרָא *bərā*	בַּר *bar*	מַשְׁכְּנָא *maškənā*	מַשְׁכַּן *maškan*
הֵיכְלָא *hekəlā*	הֵיכַל *hekal*	מֵישְׁרָא *mešərā*	מֵישַׁר *mešar*
יְדָא *yədā*	יַד *yad*		

but note שְׁמָא *šəmā* (name), construct שׁוּם *šom*.

This includes all feminine stems in -*ət*-:

אִיתְּתָא *ʾittətā*	אִיתַּת *ʾittat*	עוּלֵימְתָא *ʿulemətā*	עוּלֵימַת *ʿulemat*
גִּנְּתָא *ginnətā*	גִּנַּת *ginnat*	תּוֹרְתָא *torətā*	תּוֹרַת *torat*
מַלְכְּתָא *malkətā*	מַלְכַת *malkat*		

(b) Stems ending in C_1C_2- (two different consonants) exhibit a variety of forms, either *qətvl* or *qvtvl* in shape. These must be learned for each noun:

גַּבְרָא *gabrā*	גְּבַר *gəbar*	אַרְעָא *ʾarʿā*	אֲרַע *ʾəraʿ*
כַּסְפָּא *kaspā*	כְּסַף *kəsap*	נַהְרָא *nahrā*	נְהַר *nəhar*
חַקְלָא *ḥaqlā*	חֲקַל *ḥəqal*	תַּרְעָא *tarʿā*	תְּרַע *təraʿ*
לַחְמָא *laḥmā*	לְחֵם *ləḥem*	בַּעְלָא *baʿlā*	בְּעֵל *bəʿel*

(c) Stems ending in -C_1C_1- (doubled consonant) simplify the consonant, sometimes with a change of vowel: e.g., לִיבָּא *libbā* (heart), construct לֵב *lab*.

(d) The construct of בְּרַתָּא *bərattā* is irregular: בַּת *bat*.

There are other irregularities, especially with nouns from roots III–Weak. These will be noted as required.

9.4 *Anticipatory Genitive Construction*

There is a third type of genitive construction which makes use of an anticipatory possessive suffix followed by *də-*, as in

בֵּיתֵיה דְמַלְכָּא *beteh də-malkā* the house of the king.

This occurs only rarely and is restricted to particular lexical items and to special compound constructions.

Vocabulary 9

Verbs:

אֱסַר   ʾəsar to bind, take captive.

דְּחֵק/דְּחַק   dəheq/dəhaq to press, urge; to oppress (yāt, bə-, lə-).

הֲפַך   həpak to overthrow; to convert, change (x into y: yāt x lə-y).

טְמַר   ṭəmar to hide, conceal.

תְּבַר   təbar to break, break down; to subdue.

Nouns:

אַפֵּיָּא   ʾappayyā (pl.) face, surface; most frequent in prep. phrases, especially ʿal ʾappe on the face, surface of; right up against, over against.

בָּרָא   bārā the outside (of a place); used mainly in fixed prepositional and adverbial expressions: lə-bārā to the outside; mib-bārā on the outside (of: lə-); lə-mib-bārā to the outside (of: lə-); bār min except, except for, other than.

יְדָא   yədā (cstr. yad; pl. -ayyā; f.) hand; bə-yad (or b-idā də-) into the hand/power/control of; through, by means of.

יוי/יי   Yy or Ywy the usual writing of the divine name, presumably read ʾădōnāy as in Hebrew (יהוה).

כַּרְמָא   karmā vineyard.

מַדְבְּחָא   madbəha (cstr. madbah; pl. -ayyā) altar.

מַלְכוּתָא   malkutā (cstr. malkut; pl. malkəwātā) kingdom, reign, rule.

קְרָבָא   qərābā (pl. -ayyā) battle, war; ʿəbad qərābā ʿim to wage war against.

שְׁמָא   šəmā (cstr. šom; pl. šəmāhātā) name.

Exercises

A.

1. təraʿ qartəhon 2. ʾilān ginnətā 3. qinyān bənóhi 4. baʿle bənāteh 5. ʾittat ʿabdāk 6. ʿuleme malkā 7. nəše malkā 8. ḥəqal gabrayyā hāʾinnun 9. qəyām ʿammánā 10. ʾamhāt nəšehon 11. mānayyā də-dahḇā 12. malkəwātā də-ʾarʿā 13. šom bəreh 14. šəma da-Yy 15. madbaḥ hekəlā 16. bar ʾAbrāhām 17. təraʿ maškəneh 18. šom ʾamtah 19. malkā də-qartā 10. malkā də-Miṣráyim.

1 תְּרַע קָרְתְּהוֹן 2 אִילָן גִּינְתָא 3 קִנְיָן בְּנוֹהִי 4 בַּעֲלֵי בְּנָתֵיהּ 5 אִיתַּת עַבְדָּךְ 6 עוּלֵימֵי מַלְכָּא 7 נְשֵׁי מַלְכָּא 8 חֲקַל גַּבְרַיָּא הָאִינּוּן 9 קִים עַמָּנָא 10 אַמְהָת נְשֵׁיהוֹן 11 מָנַיָּא דְּדַהֲבָא 12 מַלְכֻוֹתָא דְּאַרְעָא 13 שׁוֹם בְּרֵיהּ 14 שְׁמָא דַּיֵי 15 מַדְבַּח הֵיכְלָא 16 בַּר אַבְרָהָם 17 תְּרַע מַשְׁכְּנֵיהּ 18 שׁוֹם אַמְתַהּ 19 מַלְכָּא דְּקַרְתָא 20 מַלְכָּא דְּמִצְרַיִם

B.

1 פתגמי נביא 2 מי נהרא 3 קל ברתיה 4 גנת מלכא 5 דשי תרע ביתי 6 עולימת אחתי 7 עממי קרונא 8 דהב היכלהון 9 בתי קרתא 10 בנת נביא 11 יומי מלכותיה 12 קרבא דמלכיא האינון 13 שמחת כל בנוהי 14 כרמא דגברא הדין 15 על אפי כל ארעא 16 נהר ארעא ההיא 17 מאנא דכספא 18 קל ברה 19 אתר מדבחא 20 אמתא דאתתיה

C.

1. Həpak yāt kol qirwehon. 2. Dəḥáqit yātəhon u-npáqu ʿimmi. 3. Təbáru yāt dašše beteh, wa-ʾəḥádu yāteh u-qṭálu yāteh. 4. Ṭəmárat yāt gabrayyā bə-betah. 5. ʾəḥádu yāt bənóhi wa-ʾəsáru yātəhon. 6. Zəbánit yāt kol mānehon bar min mānā hāhuʾ də-dahbā. 7. Nəṣábu yāt ʾilānayyā mib-bārā lə-ginnətā. 8. Nəpáqu u-npíšu ʿal ʾappe kol ʾarʿā. 9. ʾān təmartun yāt mānayyā də-kaspā? 10. ʾillen šəmáhāt gabrayyā di-šláḥnā lə-Miṣráyim.

1 הֲפַךְ יָת כָּל קִרְוֵיהֹון 2 דְּחָקִית יָתְהֹון וּנְפָקוּ עִמִּי 3 תְּבָרוּ יָת דַּשֵּׁי בֵּיתֵיה וַאֲחָדוּ יָתֵיה וּקְטָלוּ יָתֵיה 4 טְמָרַת יָת גַּבְרַיָּא בְּבֵיתַהּ 5 אֲחָדוּ יָת בְּנֹוהִי וַאֲסָרוּ יָתְהֹון 6 זְבָנִית יָת כָּל מָנֵיהֹון בַּר מִן מָנָא הַהוּא דְּדַהְבָא 7 נְצָבוּ יָת אִילָנַיָּא מִבָּרָא לְגִנְּתָא 8 נְפָקוּ וּנְפִישׁוּ עַל אַפֵּי כָּל אַרְעָא 9 אָן טְמַרְתּוּן יָת מָנַיָּא דְּכַסְפָּא 10 אִילֵין שְׁמָהָת גַּבְרַיָּא דְּשְׁלַחְנָא לְמִצְרַיִם

D.

1 אזלו כל גבריא בר מן בנוהי 2 יתיב בקרתא ההיא כל יומי מלכותיה 3 אסרו ית כל עולימיא בר מני 4 שמעית ית קל קרבא וערקית 5 ועבד תמן מדבחא 6 הפכנא ית כל ארעא בר מן קרתא הדא 7 למא לא דחיקתון יתהון 8 מסרו ית נביא בידא דמלכא 9 נסיב ית חרבא בידיה ותבר יתה 10 תקיף רוגזא דמלכא בעבדוהי

LESSON TEN

10.1 *The G Perfect: Roots III–Weak*

בְּנָא	*bǝnā*	he built		בְּנוֹ	*bǝno*	they (m) built
בְּנָת	*bǝnāt*	she built		בְּנָאֽה	*bǝná'ā*	they (f) built
בְּנֵית(בְּנֵיתָא)	*bǝnét(ā)*	you (ms) built		בְּנֵיתוֹן	*bǝneton*	you (mp) built
בְּנֵית	*bǝnet*	you (fs) built		בְּנֵיתֵין	*bǝneten*	you (fp) built
בְּנֵית(בְּנֵיתִי)	*bǝnét(i)*	I built		בְּנֵינָא	*bǝnénā*	we built

In contrast to the paradigm of *kǝtab*, note the alternate form with -*i* in the 1st pers. sing. (*bǝnet* or *bǝnéti*) and the 2nd pers. pl. endings -*ton*/-*ten* corresponding to -*tun*/-*tin*.

Bǝnā represents the normal type. There is also a less frequent stative type, inflected as follows (*ḥǝdi* to rejoice):

חֲדִי	*ḥǝdi*		חֲדִיאוֹ	*ḥǝdí'u* (or חֲדִייוֹ *ḥǝdíyu*)
חֲדִיאַת	*ḥǝdí'at*		חֲדִיאָה	*ḥǝdí'ā*
חֲדִית(חֲדִיתָא)	*ḥǝdít(ā)*		חֲדִיתוֹן	*ḥǝditun*
חֲדִית	*ḥǝdit*		חֲדִיתֵין	*ḥǝditin*
חֲדִית(חֲדִיתִי)	*ḥǝdít(i)*		חֲדִינָא	*ḥǝdínā*

Note that the 2nd pers. pl. forms have the usual endings (-*tun*/-*tin*).

10.2 *Sentences with Adverbial Predicate*

Simple juxtaposition is used to form a sentence having a prepositional phrase or adverb as its predicate:

מַלְכָּא בְּהֵיכְלָא *Malkā bǝ-hekǝlā*. The King is in the palace.
בְּרֵיה תַּמָּן *Bǝreh tammān*. His son is there.

As these stand, they are not marked for tense. In isolation they are translated by the English present; in a given context, however, a past or future is often required. Such sentences may be made explicitly past tense by using the verb הֲוָה *hǝwāh* to be:

הֲוָה מַלְכָּא בְּהֵיכְלָא *Hǝwāh malkā bǝ-hekǝlā*. The king was in the palace.
הֲוָה בְּרֵיה תַּמָּן *Hǝwāh bǝreh tammān*. His son was there.
הֲוָת בְּרַתֵּיה בְּקַרְתָּא *Hǝwāt bǝratteh bǝ-qartā*. His daughter was in the city.

Vocabulary 10

Verbs:

אֲתָא	*'ǝtā*	to come
בְּנָא	*bǝnā*	to build
הֲוָה	*hǝwāh*	to be; with *lǝ*-; to become
חֲדִי	*ḥǝdi*	to rejoice
חֲזָא	*ḥǝzā*	to see

מְנָא	*mənā*	to count
קְנָא	*qənā*	to acquire, purchase
קְרָא	*qərā*	to call, summon (*lə-*); to name (x y: *yāt šom x y*)
רְעָא	*rəʿā*	to pasture, tend
שְׁתִי	*šəti*	to drink

Exercises

A.

1. ʾəto lə-karmánā. 2. Qəro lə-ʿabdehon. 3. ʾān rəʿet yāt ʿānāk? 4. Qənénā yāt mānayyā tammān. 5. Mā qəno bənóhi bə-Miṣráyim? 6. Ḥədíʿu ʿal qinyānā di-qno tammān. 7. Šətínā yāt mayyā d-ihábat lánā. 8. Ḥəzéti yāt madbəḥā di-bnet tammān. 9. Qənéti karmā mim-madnaḥ lə-qartā. 10. Lā šətíʿu mim-me nahrā hāhuʾ.

אתו לכרמנא 2 קרו לעבדיהון 3 אן רעית ית ענך 4 קנינא ית מנייא תמן 5 מא קנו בנוהי במצרים 1
חדיאו על קנינא דקנו תמן 7 שתינא ית מיא דיהבת לנא 8 חזיתי ית מדבחא דבנית תמן 9 קניתי 6
כרמא ממדנח לקרתא 10 לא שתיאו ממי נהרא ההוא

B.

מן אתיתון 2 קריתי ית שום ברי יצחק 3 רעו ית בעירהון במישרא 4 מא חזיתון מברא לקרתא 1
אתו לביתיה ותברו ית תרעיה 6 קרא מלכא לנביא ולא אתא 7 מן בנא ית בתיא האילין 8 מנו ית 5
איליא דנצבו בגנתא 9 מנת ית מניא דעבדו בנהא 10 יתיב בארעא ונצב תמן כרמא

C.

1. Həwāh Šāʾul lə-malkā ʿal ʿammánā. 2. Lā həwāt bəratteh mib-bārā lə-betā. 3. Lā həwo bənóhi bəgo gabrayyā hāʾinnun. 4. ʾān həwet bə-yomā hāhuʾ? 5. Kol qirwehon mim-maʿarbā lə-ṭurayyā. 6. Qəret li-bnay, wə-lā ʾəto ləwāti. 7. Nəpálu kol bənáhā bi-qrābā hāhuʾ. 8. Malkuti miṣ-ṣippunā lə-nahrā. 9. Qəro lánā wə-lā dəḥáqu bánā. 10. Pəláḥu yāteh kol yome malkuteh.

הוה שאול למלכא על עמנא 2 לא הות ברתיה מברא לביתא 3 לא הוו בנוהי בגו גבריא האינון 1
אן הוית ביומא ההוא 5 כל קרויהון ממערבא לטוריא 6 קרית לבני ולא אתו לותי 7 נפלו כל בנהא 4
בקרבא ההוא 8 מלכותי מציפונא לנהרא 9 קרו לנא ולא דחקו בנא 10 פלחו יתיה כל יומי מלכותיה

D.

הפכו ית קרתא ומסרו ית עמא בידא דמלכהון 2 אתא גברא ההוא למשכנה ושמרת יתיה ביה 3 לא 1
חזינא ית אתרא דבנא תמן ית מדבחא 4 אתאה נשי קרתא לותיה וסגידא קדמוהי 5 קראה להון 5
אמהתהון ולא אתו לותהין 6 נסיבו ית מניא דהוו בהיכלא 7 הוה כפנא בארעא ואבדו כל עמא 8
רעינא ית ענא על אפי טורא 9 ממן קניתא ית תורא הדין 10 תורתך בחקלי

LESSON ELEVEN

11.1 *The G Perfect: Hollow and Geminate Roots*

Verbs from both of these types of roots are inflected in the same way in the Perfect. The absence of accurate marking for consonant gemination in our texts prevents us from knowing whether the double consonant expected in the forms from geminate roots was preserved or not; our transcription assumes that it was.

(a) Hollow roots: קָם *qām* to arise

קָם	*qām*	קָמוּ/קָ֫מוּ	*qámu/qā́mu*
קָ֫מֹת	*qámat*	קָ֫מָא/קָ֫מָא	*qámā/qā́mā*
קָמֹת(קָמֹ֫תָא)	*qamt(ā)*	קָמֹתוּן	*qamtun*
קָמֹת	*qamt*	קָמֹתִין	*qamtin*
קָ֫מִית	*qámit*	קָמֹ֫נָא	*qámnā*

(b) Geminate roots: עַל/עָל *ʿal/ʿāl* to enter

עַל/עָל	*ʿal/ʿāl*	עַלוּ/עָלוּ	*ʿállu/ʿā́lu*
עַ֫לֹת	*ʿállat*	עַלָּא/עָלָּא	*ʿállā/ʿā́lā*
עַלֹת(עַלֹ֫תָא)	*ʿált(ā)*	עַלֹתוּן	*ʿaltun*
עַלֹת	*ʿalt*	עַלֹתִין	*ʿaltin*
עַ֫לִית	*ʿállit*	עַלֹ֫נָא	*ʿálnā*

11.2 *Stative Hollow Roots*

A very rare stative type from Hollow roots is represented by מִית *mit* to die; attested forms are

מִית	*mit*	he died	מִיתוּ	*mítu*	they (m) died
מִיתֹת	*mítat*	she died	מִיתֹ֫נָא	*mítnā*	we died

The verb סִיב *sib* (to grow old) has these forms attested:

סִיב/סֵיב	*sib/seb*	he grew old	סִיבוּ	*sébu*	they (m) grew old
סֵ֫יבֹת	*sébat*	she grew old			
סִיבִית	*sébit*	I grew old			

11.3 *Temporal Clauses with* וַהֲוָה *wa-hwāh*

In imitation of Hebrew constructions with *wa-yhî*, a temporal clause or phrase may be inserted into a past tense narrative with *wa-hwāh*:

וַהֲוָה בְּצַפְרָא וּנְפַק ... *wa-hwāh bə-ṣaprā u-npaq ...*
    and in the morning he went forth ...

וַהֲוָה כַד שְׁמַע יָת קָל בְּרֵיה וַחֲדִי ... *wa-hwāh kad šəmaʿ yāt qāl bərah wa-ḥədi...*
    and when he heard his son's voice, he rejoiced ...

Note the obligatory *wa*- introducing the second clause in these examples; it has no translation value in English.

Vocabulary 11

Verbs:

דָּן   *dān* to judge.

דָּר   *dār* to sojourn.

מִית   *mit* to die.

סִיב/סֵיב   *sib/seb* to grow old.

עַל/עָל   *ʿall/ʿāl* to enter (a place: *lə-*).

קָם   *qām* to arise, stand, stop.

שְׁרָא   *šərā* to come to a stop, set up camp, settle down.

תָּב   *tāb* to return, to/come back.

Nouns:

אִמָּא   *ʾimmā* (pl. אִמָּהָתָא *ʾimmāhātā*; f.) mother. Note that *ʾimmā* is used instead of *ʾimmi* for 'my mother'.

בֵּירָא   *berā* (pl. *-ayyā*; f.) well, pit.

כּוֹכְבָא   *kokəbā* (pl. *-ayyā*) star.

מִלְּתָא   *millətā* (pl. מִלַּיָּא *millayyā*; f.) word.

שְׁמַיָּא   *šəmayyā* (m. pl.) heaven, the sky.

Other:

בֵּין   *ben* (prep.; see §7.2) between; *ben x u-ben y* (or) *ben x lə-y* between x and y.

בִּסְטַר   *bi-sṭar* (prep.) beside, near.

בָּתַר דְּ   *bātar də-* (conj.) after.

כַּד   *kad* (conj.) when.

Exercises

A.

1. Tā́bu lə-qartəhon. 2. Dān Šəmuʾel yāt ʿammā. 3. ʿal lə-hekəlā wə-qām qədām malkā. 4. Dárnā bə-gawwəhon. 5. ʾətā lə-mešərā u-šrā beh, huʾ wə-ʾittəteh u-bnóhi wə-kol beteh. 6. Sib malkəhon u-mit. 7. Šəro bi-sṭar nahrā. 8. Tā́bat ʾittətā lə-bet baʿlah. 9. ʾān šəreton bə-leləyā hāhuʾ? 10. Mā ʿəbadtun ka mit malkəkon?

תָּבוּ לְקַרְתְּהוֹן 2 דָּן שְׁמוּאֵל יָת עַמָּא 3 עַל לְהֵיכְלָא וְקָם קֳדָם מַלְכָּא 4 דָּרְנָא בְּגַוְּהוֹן 5 אֲתָא לְמֵישְׁרָא וּשְׁרָא בֵּיהּ הוּא וְאִתְּתֵיהּ וּבְנוֹהִי וְכֹל בֵּיתֵיהּ 6 סִיב מַלְכְּהוֹן וּמִית 7 שְׁרוֹ בִּסְטַר נַהְרָא 8 תָּבַת אִתְּתָא לְבֵית בַּעְלַהּ 9 אָן שְׁרִיתוֹן בְּלֵילְיָא הַהוּא 10 מָא עֲבַדְתּוּן כַּד מִית מַלְכְּכוֹן

B.

1 לָא תְבִית לְעַמִּי 2 מִן דָּן יָת גַּבְרַיָּא 3 קָמוּ בְּלֵילְיָא וּנְפַקוּ מִקַּרְתָּא 4 נְטַלִית עַד מַעְרְבָא וְדָרִית תַּמָּן 5 עֲלוֹ לְקַרְתָּא וּקְטַלוּ יָת נְבִיָּא 6 אָן מִיתוּ בְּנוֹהִי 7 קָם בְּצַפְרָא וּקְרָא לְעוּלֵימֵיהּ 8 לָא תְבַת אִמֵּיהּ בְּרַמְשָׁא 9 הֲוָה קְרָבָא בֵּינָא וּבֵינֵיהוֹן 10 תְּקֵיף רוּגְזֵיהּ בִּבְרֵיהּ וְקָם עֲלוֹהִי וּקְטַל יָתֵיהּ

C.

1. kokəbe šəmayyā 2. kol kokəbayyā hāʾillen 3. mille nəbiyā 4. mib-bārā lə-ʾatrā hāden.
5. bi-sṭar madbəḥā hāhuʾ 6. kol malkutāk 7. šom ʾimməkon

כּוֹכְבֵי שְׁמַיָּא 2 כָּל כּוֹכְבַיָּא הָאִילֵין 3 מִילֵי נְבִיָּא 4 מִבָּרָא לְאַתְרָא הָדֵין 5 בִּסְטַר מַדְבְּחָא הַהוּא 1

כָּל מַלְכוּתָךְ 7 שׁוֹם אִמְּכוֹן 6

D.

עַל אַפֵּי שְׁמַיָּא 2 בֵּין עוֹלִימֵי לְבֵין עוֹלִימוֹהִי 3 בִּסְטַר בֵּירָא הָדָא 4 מֵי בֵּירָא הַהִיא 5 בְּנֵי כַּרְמְהוֹן 1

מִילֵי אִמָּא 7 אַמְתָא דְאִמֵּיהּ 6

E.

1. Wa-hwāh kad ʿal lə-betā, wa-ʾəḥad yāt daššā bātəróhi. 2. Wa-hwāh kad ʾəto lə-ṭurā, u-
bno tammān qartā, w-itíbu bah. 3. Wa-hwāh bə-yomayyā hāʾinnun, wa-ʿəbad malkā
hāhuʾ qərābā ʿimmánā.

וַהֲוָה כַד עַל לְבֵיתָא וְאָחַד יָת דַּשָּׁא בָּתְרוֹהִי 2 וַהֲוָה כַד אָתוֹ לְטוּרָא וּבְנוֹ תַמָּן קַרְתָּא וִיתִיבוּ בַהּ 1

וַהֲוָה בְּיוֹמַיָּא הָאִינוּן וְעֲבַד מַלְכָּא הַהוּא קְרָבָא עִמָּנָא 3

F.

והוה כד קרו לבנוהי וקריבו לותיה וקמו קדמוהי 2 והוה בתר דמית בעלה ונפקת מקרתנא ותבת 1
לעמה 3 והוה כד לא נטרו ית פיתגמי קימא דגזרנא עמהון ותקיף רוגזנא בהון ועבדנא קרבא עמהון

LESSON TWELVE

12.1 *The Infinitive of G Verbs*

The basic pattern of the G Infinitive is *miqtal*:

כְּתַב *kətab*, inf. מִכְתַּב *miktab*
שְׁמַע *šəmaʿ*, inf. מִשְׁמַע *mišmaʿ*
רְחֵם *rəḥem*, inf. מִרְחַם *mirḥam*
סְגִד *səged*, inf. מִסְגַּד *misgad*.

Various adjustments must be made for the different root types:

(a) I-*n*: the -*n*- is assimilated completely to the following consonant, which then appears doubled:

נְפַק *nəpaq*, inf. מִפַּק *mippaq*.

Note the doubly irregular infinitive of

נְחַת *nəḥat*, inf. מֵחַת *meḥat*.

Also irregular, apparently from an alternate root *n-s-q*, is

סְלִיק *səleq*, inf. מִסַּק *missaq*.

(b) I-*ʾaleph*: the -*ʾ*- is lost completely and the prefix is *me-*:

אֲכַל *ʾəkal*, inf. מֵיכַל *mekal*;
אֲמַר *ʾəmar*, inf. מֵימַר *memar*;
אֲזַל *ʾəzal*, inf. מֵיזַל *mezal*.

(c) I-*ʿayin*: several of these verbs show irregularities:

עֲבַד *ʿəbad*, inf. מֶעְבַּד *maʿbad*;
עֲבַר *ʿəbar*, inf. מִעְבַּר *miʿbar* or מִעֲבַּר *miʿibar*;
עֲרַק *ʿəraq*, inf. מִעְרַק *miʿraq*.

(d) I-*y*: this is a very irregular group, some following I-*n* patterning, others following I-*ʾ*:

יְתֵב *yəteb*, inf. מִתַּב *mittab*;
יְדַע *yədaʿ*, inf. מִדַּע *middaʿ* or מֵידַע *medaʿ*;
יְלַד *yəlad*, inf. מֵילַד *melad*;
יְרִת *yəret*, inf. מֵירַת *merat*.

The infinitive of יְהַב *yəhab* is based on the root *n-t-n*: מִתַּן *mittan*.

(e) III-Weak: one type only:

בְּנָא *bənā*, inf. מִבְנֵי *mibne*;
חֲדִי *ḥədi*, inf. מִחְדֵּי *miḥde*.

(f)   Hollow: one type only:

        קָם *qām*, inf. מְקָם *məqām*;

        מִית *mit*, inf. מְמָת *məmāt*.

(g)   Geminate: rare, except for the verb

        עַל *ʿal*, inf. מֵיעַל *meʿal*.

(h)   Combining several root types are

        אֲתָא *ʾətā*, inf. מֵיתֵי *mete*;

        הֲוָה *həwāh*, inf. מֶהֱוֵי *mihwe*.

12.2 *Uses of the Infinitive*

The most frequent uses of the infinitive are

(a)   to express purpose, after any appropriate verb, with ל *lə-*:

    קְרֵיבִית לְמִסְגֵּד קֳדָמֹוהִי *Qərébit lə-misgad qədāmóhi*. I approached in order to bow
        down before him.

    יְתִיבוּ לְמֵיכַל *Yətíbu lə-mekal*. They sat down to eat.

(b)   as a complement with such verbs as יְכִיל *yəkel* to be able, מְנַע *mənaʿ* to prevent,
    שְׁבַק *šəbaq* to allow. Note the following typical constructions:

    לָא יְכִילוּ לְמִיתַב כַּחְדָא *Lā yəkílu lə-mittab kaḥdā*. They were not able to dwell
        together.

    מְנַע יָתְהֹון מִלְּמֵיזַל *Mənaʿ yātəhon mil-lə-mezal*. He prevented them from going.

    שְׁבַק יָתְהֹון לְמִיפַּק *Šəbaq yātəhon lə-mippaq*. He allowed them to leave.

(c)   in imitation of Hebrew infin. cst. after *wa-yhî*:

    וַהֲוָה בְּמֵיזְלֵיהּ לְקַרְתָא וּמִית *Wa-hwāh bə-mezəleh lə-qartā u-mit*. While going to the
        city, he died.

(d)   as nouns (see the vocabulary).

Vocabulary 12

Verbs:

    יְכִיל *yəkel* to be able (see §12.2, above).

    מְנַע *mənaʿ* to prevent, hinder (see §12.2, above).

Nouns:

    מֵיכְלָא *mekəlā* (infin. as noun) food.

    מֵימְרָא *memərā* (cstr. *memar*) word, utterance; מֵימְרָא דַיְיָ *memərā da-Yy* the Word of
        the Lord the most frequent circumlocution for God; לְמֵימַר *lə-memar* is
        used, like Hebrew *lēʾmōr*, to introduce a direct quotation.

Other:

הָכָא *hākā* (adv.) here; הֲלָכָא *hāləkā* hither, to this place; מִכָּא *mik-kā* from here, hence.

כַּחְדָא *kaḥdā* (adv.) together, as one.

לַחְדָא *laḥdā* (adv.) very much, greatly.

Exercises

A.

1. Lā yəkílu lə-miḥze. 2. Mənáᶜu yāti mil-lə-mibne betā. 3. ᵓəto hāləkā lə-miqne bəᶜirā. 4. Lā yəkélit li-mdān yātəhon. 5. Ləmā mənaᶜt yāti mil-lə-mište yāt mayyā? 6. Nəḥátu lə-Miṣráyim lə-miqne mekəlā tammān. 7. Yəkélit lə-miṭmar yāt bərah. 8. Šəbáqit yātāk lə-mittab hākā. 9. Lā yəlélit lə-mizban yāt karmā. 10. Nəpáqu lə-maᶜbad qərābā ᶜim malkā hāhuᵓ. 11. ᶜállit lə-betā lə-mittan yāt kaspā lə-ᵓimmā. 12. Yəteb tammān lə-miṭṭar yāt qinyānā. 13. Wa-hwāh bə-mittəbeh tammān, u-tqep laḥdā bi-bᶜirā u-b-kaspā. 14. Wa-hwāh bə-miᶜrəqah mil-ləwāt baᶜlah, u-rhátat lə-bet bərah.

1 לָא יְכִילוּ לְמֵיחֲזֵי 2 מֲנָעוּ יָתִי מִלְמִבְנֵי בֵּיתָא 3 אֲתוֹ הֲלָכָא לְמִקְנֵי בְּעִירָא 4 לָא יְכִילִית לְמִדַן יָתְהוֹן 5 לְמָא מֲנַעַת יָתִי מִלְמִישְׁתֵּי יָת מֵיָא 6 נְחָתוּ לְמִצְרַיִם לְמִקְנֵי מֵיכְלָא תַּמָּן 7 יְכִילַת לְמִטְמֹר יָת בְּרָה 8 שְׁבָקִית יָתָךְ לְמֵיתַב הָכָא 9 לָא יְכִילִית לְמִזְבַּן יָת כַּרְמָא 10 נְפַקְוּ לְמֶעֱבַּד קְרָבָא עִם מַלְכָּא הָהוּא 11 עֲלִית לְבֵיתָא לְמִתַּן יָת כַּסְפָּא לְאִימָא 12 יְתִיב תַּמָּן לְמִטַּר יָת קִנְיָנָא 13 וַהֲוָה בְּמֵיתְבֵיהּ תַּמָּן וּתְקֵף לַחְדָא בִּבְעִירָא וּבְכַסְפָּא 14 וַהֲוָה בְּמֵיעֲרְקָה מִלְוָת בַּעְלָה וּרְהַטַת לְבֵית בְּרָה

B.

1 לָא יכילנא למדר תמן 2 לא יכיל למימני ית כוכביא 3 קריבו למיעל למצרים 4 שבק יתהון לימתב לקרתהון 5 לא יכילו למיתב כחדא ארי נפישו לחדא 6 לא שבקו יתנא למישרי במישרא ההוא 7 לא יכיל למיהפך ית קרתהון 8 קמו למיסר ית עולימא 9 מנע יתי מלמיפתח ית תרעא 10 שבק יתנא למיעבר ית ארעיה 11 קריבו לותנא למגזר קים עימנא 12 לא יכילו למיחת למצרים 13 והוה במיסקיה ממצרים ונטל לדרומא דארעא 14 נפקו למיזל לארעא דכנען ואתו לארעא דכנען

LESSON THIRTEEN

13.1 D (Pael) Verbs: the Perfect

All the verbs introduced up to this point have been G (Peal) verbs, consisting of the plain root plus the vowel pattern appropriate to the stem of the Perfect. There is a second type of verb, traditionally known as the Pael, characterized by the doubling of the middle radical. The Perfect of D verbs, as we shall designate them, is formed with the vowel pattern *qattel*. This is subject to modification with certain root types:

Sound roots:	פַּקֵּד	*paqqed*	to command
	קַבֵּל	*qabbel*	to receive
III-Guttural	שַׁבַּח	*šabbaḥ*	to praise
or III-*r*:	תַּבַּר	*tabbar*	to break
III-Weak:	מַנִּי	*manni*	to appoint
	שַׁוִּי	*šawwi*	to place.

D verbs from roots II-Guttural are infrequent and usually have normal patterning, implying that the guttural was actually doubled (or, as the Hebrew grammars say, virtually doubled). Roots II-*r* are an exception: here one regularly finds simple -*r*- with the lengthening of the preceding -*a*- to -*ā*-:

בָּרֵךְ	*bārek*	to bless
קָרֵב	*qāreb*	to bring near, offer
שָׁרִי	*šāri*	to begin.

Inflection of all these verbs in th Perfect is the same as that of a phonetically similar G verb; thus, e.g.,

(a) *qabbel* and *bārek* are inflected like *səleq*:

קַבֵּל	*qabbel*	קַבִּילוּ	*qabbílu*	בָּרֵךְ	*bārek*	בָּרִיכוּ	*bāríku*
קַבֵּלַת	*qabbélat*	קַבִּילָא	*qabbílā*	בָּרֵכַת	*bārekat*	בָּרִיכָא	*bāríkā*
קַבֵּלְת	*qabbélt(ā)*	קַבֵּלְתּוּן	*qabbeltun*	בָּרֵכְת	*bārekt(ā)*	בָּרֵכְתּוּן	*bārektun*
קַבֵּלְת	*qabbélt*	קַבֵּלְתִּין	*qabbeltin*	בָּרֵכְת	*bārekt*	בָּרֵכְתִּין	*bārektin*
קַבֵּלִית	*qabbélit*	קַבֵּלְנָא	*qabbélnā*	בָּרֵכִית	*bārekit*	בָּרֵכְנָא	*bāreknā*

(b) *šabbaḥ* and *tabbar* are inflected like *kətab*:

שַׁבַּח	*šabbaḥ*	שַׁבְּחוּ	*šabbáḥu*
שַׁבַּחַת	*šabbáḥat*	שַׁבְּחָא	*šabbáḥā*

(c) *manni* and *šāri* are inflected like *ḥədi*:

מַנִּי	*manni*	מַנִּיאוּ	*manní'u*
מַנִּיאַת	*manní'at*	מַנִּיאָה	*manní'a*
מַנִּית	*mannít(ā)*	מַנִּיתוּן	*mannitun*
מַנִּית	*mannit*	מַנִּיתִין	*mannitin*
מַנִּית	*mannít(i)*	מַנִּינָא	*mannínā*

13.2 *The Infinitive of D Verbs*

The basic pattern of the D Infinitive is *qattālā*:

קַבֵּיל *qabbel*, inf. קַבָּלָא *qabbālā*

שַׁבַּח *šabbaḥ*, inf. שַׁבָּחָא *šabbāḥā*

בָּרֵיך *bārek*, inf. בָּרָכָא *bārākā*

מַנִּי *manni*, inf. מַנָּאָה *mannāʾā*

שָׁרִי *šāri*, inf. שָׁרָאָה *šārāʾā*

When suffixes (with subject or object sense) are added to this form, or when the infinitive stands in construct relationship with a following noun (usually in a subject sense), the final *-ā* is replaced by *-ut-*:

קַבָּלוּתִי *qabbāluti* my receiving

חַבָּלוּת יי *ḥabbālut Yy* the Lord's destroying.

(A rare alternate form of the D infinitive is *qattole*.)

Vocabulary 13

Verbs:

בָּרֵיך *bārek* D to bless.

זַבֵּין *zabben* D to sell.

חַבֵּיל *ḥabbel* D to destroy

מַלֵּיל *mallel* D to speak (with: ʿ*im*).

צַלִּי *ṣalli* D to pray.

קַבֵּיל *qabbel* D to receive; *qabbel lə-memar X*: to heed, obey X; *qabbel ṣəlotā*: to hear a prayer; *qabbel min*: to obey.

קָרֵיב *qāreb* D to bring, present, offer.

שַׁבַּח *šabbaḥ* D to praise.

שַׁוִּי *šawwi* D to put, place, set, set up, make.

שָׁרִי *šāri* D to begin (+ inf. or participle).

תָּרֵיך *tārek* D to drive out, expel.

Nouns:

בִּרְכְתָא *birkətā* (pl. *-ātā*) blessing.

צְלוֹתָא *ṣəlotā* prayer.

קוּרְבָּנָא *qurbānā* (pl. *-ayyā*) offering.

Prepositions:

לְקַדָּמוּת *lə-qaddāmut* (out) to meet.

מִסְּטַר *mis-sətar* from beside.

Exercises

A

1. Qabbélat lə-memar baᶜlah. 2. ᶜal mā ḥabbeltun yāt bāttánā? 3. Mallélit ᶜimmeh tammān. 4. Bə-yad man zabbínu yāt ᶜulemā? 5. Šabbáḥu yāt ʾittətā lə-malkā. 6. Bārek yāt bənóhi. 7. Qaríbu yāt qurbānehon. 8. Šawwíʾu yāteh malkā ᶜəlehon. 9. Lā qabbel Yy yāt qurbāneh. 10. Ṣalli tammān bi-šmā da-Yy.

בְּרִילַת לְמֵימַר בַּעְלָה 2 עַל מָא חַבֵּילְתּוּן יָת בָּתָּנָא 3 מַלֵּלִית עִמֵּיה תַּמָּן 4 בְּיַד מָן זַבִּינוּ יָת עוּלֵימָא 1
לָא 9 שַׁוִּיאוּ יָתֵיה מַלְכָּא עֲלֵיהוֹן 8 קְרִיבוּ יָת קוּרְבָּנֵיהוֹן 7 בָּרֵיךְ יָת בְּנוֹהִי 6 שַׁבַּחוּ יָת אִיתְּתָא לְמַלְכָּא 5
קַבֵּיל יי יָת קוּרבָּנֵיה 10 צַלִּי תַּמָּן בִּשְׁמָא דִּיי

B.

אן מלילת עים ברתיך 2 תריך יתהון מסטר בירא 3 על מא לא שבחתון יתיה 4 קבילו מן אמהון 1
שויאת ית לחמא קדם בנהא 6 חביל יי ית קרוי מישרא 7 קריבת ית ברה להיכלא 8 זבינא ית 5
בעירנא 9 למא לא בריכת ית ברך 10 לא קביל יי ית צלותיה

C.

1. Nəpaq Yiṣḥāq lə-ṣalláʾā bə-ḥaqlā. 2. ʾəzal nəbiyā lə-qaddāmut malkā. 3. Dā birkətā d-ihab lə-ᶜammeh. 4. Wə-qabbel yāt ṣəlotah də-ʾamtā. 5. Lā qabbílu ᶜammā lə-memar nəbiyā. 6. Šāríʾu lə-mibne madbəḥā. 7. ʾillen mille ṣəlotā də-ṣalli bə-yomā hāhuʾ. 8. Mənáᶜit yātəhon mil-lə-ḥabbālā yāt qartánā. 9. Tārékit yāt gabrā mil-ləwāti. 10. Lā yəkílu lə-tārākuteh. 11. Wa-hwāh bātar də-bārek yātəhon, u-mit.

נְפַק יִצְחָק לְצַלָּאָה בְּחַקְלָא 2 אֲזַל נְבִיא לִקְדָמוּת מַלְכָּא 3 דָּא בִּירְכְתָא דִּיהַב לְעַמֵּיה 4 וְקַבֵּיל יָת 1
צְלוֹתָה דְאַמְתָא 5 לָא קַבִּילוּ עַמָּא לְמֵימַר נְבִיא 6 שָׁרִיאוּ לְמִבְנֵי מַדְבְּחָא 7 אִילֵּין מִילֵּי צְלוֹתָא דְּצַלִּי
בְּיוֹמָא הַהוּא 8 מְנָעִית יָתְהוֹן מִלְּחַבָּלָא יָת קַרְתָּנָא 9 תָּרֵיכִית יָת גְּבְרָא מִלְּוָתִי 10 לָא יְכִילוּ לְתָּרָכוּתֵיה
11 וַהֲוָה בָּתַר דְּבָּרֵיךְ יָתְהוֹן וֹמִית

D.

שרא תמן קדם חבלות יי ית קירויא האינין 2 שריחי למללא עמהון 3 נטלית ית כספא ושוית יתיה 1
בביתי 4 נחית לקדמותנא 5 שריאו למפרס ית משכניהון 6 שרי למשרי בין טורא ובין נהרא 7 למא לא
קבילת ית צלותא דעבדך 8 למא נסיבת ית ברכתי 9 שבק יתהון למתב בסטר חקליה 10 נסיבו ית
קנינא וזבינו יתיה למצראי

LESSON FOURTEEN

14.1 C (Aphel) Verbs: the Perfect

A third type of verb is characterized in the Perfect by a prefixed ʾa-. These verbs, traditionally known as Aphel verbs, usually stand in a causative (hence C) relationship to a corresponding G verb (if it is attested); e.g., G פְּלַח *pəlaḥ* to serve → C אַפְלַח *ʾaplaḥ* to cause to serve, reduce to servitude. Transitive G verbs may thus become doubly transitive C verbs, requiring two direct objects. In practice, however, this is not too common, the C verb being construed usually as singly transitive. Various idiomatic uses will be indicated in the vocabularies as required.

The basic pattern of the C Perfect is ʾaqtel:

> אַפְרֵישׁ *ʾapreš* to divide
> אַלְבֵּישׁ *ʾalbeš* to clothe.

As in D verbs, roots III-Guttural or III-r have -a- instead of -e- in the second syllable:

> אַפְלַח *ʾaplaḥ* to subject
> אַמְטַר *ʾamṭar* to cause rain to fall.

C verbs from roots III-Weak have final -i:

> אַחְזִי *ʾaḥzi* to show
> אַלְוִי *ʾalwi* to accompany.

Inflection of these three types is exactly as expected from G and D parallels:

> *ʾapreš, ʾaprḗšat, ʾaprḗšt(ā), . . .; ʾaprḯšu, ʾaprḯšā, ʾapreštun, . . .*
> *ʾaplaḥ, ʾapláḥat, ʾapláḥt(ā), . . .; ʾapláḥu, ʾapláḥā, ʾaplaḥtun, . . .*
> *ʾaḥzi, ʾaḥzḯʾat, ʾaḥzḯt(ā), . . .; ʾaḥzḯʾu, ʾaḥzḯʾā, ʾaḥzitun, ...*

14.2 C Verbs: the Infinitive

The basic form of the C Infinitive is ʾaqtālā:

> אַפְרָשָׁא *ʾaprāšā*   אַפְלָחָא *ʾaplāḥā*   אַחְזָאָה *ʾaḥzāʾā*.

As in the D infinitive, construct forms and presuffixal forms require -ut- in the place of the final -ā: e.g., אַפְרָשׁוּתֵיה *ʾaprāšuteh*; אַפְלָחוּתִי *ʾaplāḥuti*.

14.3 The Interrogative הֲ hǝ-

Clauses may be converted to question form by prefixing the particle הֲ *hǝ-*. Combinatory rules:

> (a) *ha-* before consonant + *ǝ*; loss of *ǝ* except after Gutturals;
> (b) *hǝ-* elsewhere.

14.4 *The Inflection of* אַב *ʾab and* אַח *ʾaḥ*

The nouns אַב *ʾab* father and אַח *ʾaḥ* brother have the following singular forms with the pronominal suffixes:

אַבָא	*ʾabbā*	אֲבוּנָא	*ʾəbúnā*	אָחִי	*ʾəhi*
אֲבוּך	*ʾəbuk*	אֲבוּכוֹן	*ʾəbukon*	אֲחוּך	*ʾəhuk*
אֲבוּיִך	*ʾəbúyik*	אֲבוּכֵין	*ʾəbuken*	אֲחוּיִך	*ʾəhúyik*
אֲבוּהִי	*ʾəbúhi*	אֲבוּהוֹן	*ʾəbuhon*		etc.
אֲבוּהָא	*ʾəbúhā*	אֲבוּהֵין	*ʾəbuhen*		

The construct form of these two nouns is not normally used; 'the father of Abraham', for example, is expressed as אֲבוּהִי דְאַבְרָהָם *ʾəbúhi də-ʾabrāhām*, using the construction mentioned in §9.4; this same construction is also used for אַח *ʾaḥ*. The plural of אַב *ʾab* is אֲבָהָתָא *ʾəbāhātā*, inflected normally. The plural of אַח *ʾaḥ* is אַחַיָּא *ʾaḥayyā* (with virtually doubled *ḥ*); it shows the same irregularities with pronominal suffixes as are found in Hebrew:

אַחַי	*ʾaḥay*	אַחָנָא	*ʾaḥắnā*
אַחָך	*ʾaḥāk*	אֲחִיכוֹן	*ʾəhekon*
אַחָך	*ʾaḥak*	אֲחִיכֵין	*ʾəheken*
אֲחוֹהִי	*ʾaḥóhi*	אֲחִיהוֹן	*ʾəhehon*
אַחָהָא	*ʾaḥắhā*	אֲחִיהֵין	*ʾəhehen*

Vocabulary 14

Verbs:

אַחְוִי *ʾaḥzi* C to show, cause to see.

אַחְסֵין *ʾaḥsen* C to take possession of (usually: the land); to bequeath, hand on (x to y: *yāt x lə-y* or *yāt y yāt x*).

אַלְוִי *ʾalwi* C to accompany.

אַעְבַּר *ʾaʿbar* C to lead/take across.

אַפְרֵישׁ *ʾapreš* C to divide, separate.

אַפְלַח *ʾaplaḥ* C to subject, reduce to servitude.

אַקְדִּים *ʾaqdem* C to do something early or first (usually + *bə-ṣaprā*, followed by a second coordinate verb: e.g., וְאַקְדִּים בְּצַפְרָא וּנְפַק *wə-ʾaqdem bə-ṣaprā u-npaq* and he went forth early in the morning); the verb alone may mean 'to go early'.

אַשְׁכַּח *ʾaškaḥ* C to find, come upon.

אַשְׁקִי *ʾašqi* C to cause to drink; to water (e.g., animals).

טְעָא *ṭəʿā* G to wander, go astray; אַטְעִי *ʾaṭʿi* C to lead astray.

Nouns:

אַחְסָנְתָא *ʾaḥsānətā* possession, inheritance.

חַמְרָא *ḥamrā* wine.

חֲשׁוֹכָא   *həšokā* darkness.

יְמָמָא   *yəmāmā* daylight.

נְהוֹרָא   *nəhorā* light.

Exercises

A.

1. Rədap bātar ʾəbúhi. 2. ha-ʾəkalt yāt mekal ʾəhúyik? 3. Nəṭáru yāt dəhab ʾəbuhon. 4. Rəḥátat lə-qaddāmut ʾəbúhā. 5. ʾillen pitgāme ʾəbāhātánā.

1 רְדַף בָּתַר אֲבוּהִי   2 הֲאֲכַלְת יָת מֵיכַל אֲחוּיך   3 נְטַרוּ יָת דְּהַב אֲבוּהוֹן   4 רְהַטַת לִקְדָמוּת אֲבוּהָא

5 אִילֵין פִּתְגָמֵי אֲבָהָתָנָא

B.

1 מסרו ית אחוהון   2 גזרית קים עם אחוהי   3 השבקתון ית אחוכון   4 דחילית לחדא מן קדם אחי

5 למא קטלת ית בר אחוהי דאבוך

C.

1. ʾəténā lə-ʾaḥsānā yāt ʾarʿā. 2. ʾaqdímu wa-ʾəzálu lə-hekəlā. 3. ʾapreš Yy ben həšokā u-ben nəhorā. 4. ʾapláḥu Miṣrāʾe yāt bəne Yiśrāʾel. 5. Lā yəkélit lə-ʾaškāḥā yāt ḥamrā. 6. ʾaʿbar yāt ʿammā yāt nahrā. 7. ʾaḥzi yāteh yāt kokəbe šəmayyā. 8. ʾalwíʾu yātəhon ʿad nahrā. 9. Qərā Yy li-nhorā yəmāmā wə-la-ḥšokā qərā leləyā. 10. ʾašqíʾā yāt ʾəbuhen yāt ḥamrā. 11. ṭəʿāt ʾamtah bə-madbərā. 12. Ləmā ʾaṭʿit yāt ʿammi? 13. ʾaqdémit bə-ṣaprā u-mallélit ʿim ʾabbā.

1 אֲתֵינָא לְאַחְסָנָא יָת אַרְעָא   2 אַקְדִימוּ וַאֲזָלוּ לְהֵיכְלָא   3 אַפְרֵישׁ יי בֵּין חֲשׁוֹכָא וּבֵין נְהוֹרָא   4 אַפְלָחוּ מִצְרָאֵי יָת בְּנֵי יִשְׂרָאֵל   5 לָא יְכֵילִית לְאַשְׁכָּחָא יָת חַמְרָא   6 אַעְבַּר יָת עַמָּא יָת נַהְרָא   7 אַחְוִי יָתֵיה יָת כּוֹכְבֵי שְׁמַיָּא   8 אַלְוִיאוּ יָתְהוֹן עַד נַהְרָא   9 קְרָא יי לִנְהוֹרָא יְמָמָא וְלַחֲשׁוֹכָא קְרָא לֵילְיָא   10 אַשְׁקִיאָה יָת אֲבוּהֵין יָת חַמְרָא   11 טְעָת אַמְתַה בְּמַדְבְּרָא   12 לְמָא אַטְעִית יָת עַמִּי   13 אַקְדֵימִית בְּצַפְרָא וּמַלֵּלִית עִם אַבָּא

D.

1 למא חבילתון ית אחסנת אבוכון   2 זבינית ית חמרא הדין לאחוך   3 לא יכילו למעבר ית נהרא בחשוכא   4 מן אעבר יתכון בארעא   5 למא אפלחתון ית עמיה   6 שריאו לאשקאה ית גמליהון

7 אשכחנא ית מדבחא דשוי תמן   8 אשמע יתהון ית מילי ברכתיה   9 על מא לא קריבתון ית קורבנכון

10 ודא צלותא דצלי מלכא ביומא ההוא   11 לא שבק יתנא לאלואותכון   12 מנעו יתי מלאשקאה ית עני

LESSON FIFTEEN

15.1 *C Verbs: the Perfect (continued)*

Further modifications for various root types:

(a) Verbs from roots I-*n* show regular assimilation of the *n*:

G נְפַק *nəpaq* → C אַפֵּיק *ʾappeq* to bring/lead/take forth.

Also to this group belongs

G סְלִיק *səleq* → C אַסֵּיק *ʾasseq* to lead/bring/take up.

The C verb corresponding to G נְחַת *nəḥat* (with II-Gutt.) has alternate forms:

C אַחֵית *ʾaḥet* (with *ḥ* virtually doubled) or C אַחֵית *ʾəḥet* (inflected like the following type) to bring/lead/take down.

(b) C verbs from Hollow roots have the following forms:

G מִית *mit* → C אֲמֵית *ʾəmet* to put to death, kill;
G קָם *qām* → C אֲקֵים *ʾəqem* to establish;
G תָּב *tāb* → C אֲתֵיב *ʾəteb* to bring/lead/take back.

(c) C verbs from most roots I-ʾ and I-*y* have initial *ʾo-*:

G אֲכַל *ʾəkal* → C אוֹכֵיל *ʾokel* to feed, cause to eat;
G יְתֵיב *yəteb* → C אוֹתֵיב *ʾoteb* to cause to dwell, settle.

The C verb corresponding to G יְדַע *yədaᶜ* is regularly הוֹדַע *hodaᶜ* (to inform, cause to know), but אוֹדַע *ʾodaᶜ* is also found.

From a root I-*y* and III-Weak there is אוֹחִי *ʾoḥi* to hurry, hasten.

The C verb corresponding to G אֲתָא *ʾətā* varies in form from text to text: אֵיתִי *ʾayti* or אֵיתִי *ʾeti* to bring.

(d) The C verb corresponding to G עַל *ᶜal* (to enter) varies between אַעֵיל *ʾaᶜel* (with *ᶜ* virtually doubled) and אֲעֵיל *ʾəᶜel* (Hollow root type).

None of these forms offers any difficulty in inflection, which is determined by the final stem syllable:

like *ʾapreš: ʾapreq, ʾasseq, ʾaḥet/ʾəḥet, ʾəmet, ʾəqem, ʾəteb, ʾoteb, ʾokel, ʾaᶜel/ʾəᶜel;*
like *ʾaplaḥ: hodaᶜ/ ʾodaᶜ;*
like *ʾaḥzi: ʾoḥi, ʾayti/ʾeti.*

The infinitives of the preceding types are as follows:

אַפֵּיק	ʾappeq	אַפָּקָא	ʾappāqā	אוֹדַע	ʾodaᶜ	אוֹדָעָא	ʾodāᶜā
אַסֵּיק	ʾasseq	אַסָּקָא	ʾassāqā	אוֹחִי	ʾoḥi	אוֹחָאָה	ʾoḥāʾā
אַחֵת	ʾaḥet	אַחָתָא	ʾaḥātā	אַיְתִי	ʾayti	אַיְתָאָה	ʾaytāʾā
אֲמֵית	ʾəmet	אֲמָתָא	ʾəmātā	אוֹתֵיב	ʾoteb	אוֹתָבָא	ʾotābā
אֲקֵים	ʾəqem	אֲקָמָא	ʾəqāmā	אוֹכֵיל	ʾokel	אוֹכָלָא	ʾokālā
אֲתֵיב	ʾəteb	אֲתָבָא	ʾətābā	אַעֵיל	ʾaᶜel	אַעָלָא	ʾaᶜālā

Vocabulary 15

Verbs:

אַיְתִי	ʾayti	C to bring; to cause to come.
הוֹדַע	hodaᶜ	C to inform (someone: *yāt*) of/about (something: *yāt*).
אוֹחִי	ʾoḥi	C to hurry, go hurriedly; to hurry (to do: *lə-* + infinitive).
אוֹתֵיב	ʾoteb	C to cause to settle.
אֲמֵית	ʾəmet	C to cause to die, put to death.
אַחֵת	ʾaḥet/ʾəḥet	C to bring/lead/send down.
אַפֵּיק	ʾappeq	C ato bring/lead/send forth; to produce.
אַסֵּיק	ʾasseq	C to bring/lead/send up.
אַעֵיל	ʾaᶜel	C to bring/lead/take in; to cause to enter.
אֲקֵים	ʾəqem	C to set up, establish; to cause to stand, station.
אֲתֵיב	ʾəteb	C to bring/lead/send back; to answer (a person: *yāt*).

Nouns:

אִזְגַּדָּא	ʾizgaddā	(pl. *-ayyā*) (ordinary) messenger.
מַכְתָּשָׁא	maktāšā	(cst. *maktāš*; pl. *-ayyā*) plague, affliction.
מַלְאֲכָא	malʾəkā	(pl. *-ayyā*) angel, divine messenger.

Exercises

A.

1. ʾappíqu yāteh lə-mib-bārā lə-qartā wa-ʾəmítu yāteh tammān. 2. Wa-ʾəqem yāt gubrayyā tammān lə-miṭṭar yāt qinyānā. 3. Wa-hwāh bātar di-tqep kapnā, wə-ʾaḥet yāt bənóhi lə-Miṣráyim lə-mizban mekəlā mit-tammān. 4. Wa-ʾəteb yāt ʾəbúhi wa-ʾəmar: Lā aṭᶜíti yāt ʾaḥay. 5. Wa-ʾətíbā yāt bənehen lə-qartā. 6. ʾasseq Yy yātánā me-ʾarᶜā də-Miṣráyim wə-ʾoteb yātánā bə-ʾarᶜā hādā. 7. ʾoḥi ʾizgaddā lə-hodáᶜā yāt malkā yāt pitgāmā hāden. 8. ləmā ʾaytitun yāt maktāšā hāden ᶜəlánā? 9. ʾaᶜel yātəhon lə-hekəlā wa-ʾəqem yātəhon qədām malkā. 10. ʾoḥíʾat ʾittəteh lə-maᶜbad yāt mekəlā. 11. Dánu yāt ᶜulemā wa-ʾəmítu yāteh. 12. ʾappéqit yāt ᶜabdi mib-betā. 13. Ləmā ʾaᶜeltun yāt ʾizgaddayyā hāʾillen lə-qartánā? 14. ʾoteb yāt ᶜammā bə-qirwe mešərā. 15. ʾoḥit lə-mezal lə-mib-bārā lə-qaddāmutəhon. 16. Yəhábit ləkon yāt ʾarᶜā hādā lə-ʾaḥsānutah. 17. Šəmaᶜ yāt pitgāmay wə-lā ʾəteb yāti. 18. ʾəqem Yy yāt qəyāmā hāden ᶜimmánā wə-ᶜim bənánā. 19. ʾaqdémat bə-ṣaprā wə-ʾoḥíʾat lə-ʾaškāḥā yāt baᶜlah. 20. Wa-hwāh kad təqep maktāšā u-mítu kol ᶜammā.

1 אַפֵּיקוּ יָתֵיהּ לְמִבְרָא לְקַרְתָּא וְאָמִיתוּ יָתֵיהּ תַּמָּן 2 וְאָקִים תַּמָּן לְמֵסַּר יָת גּוֹבְרַיָּא יָת קַנְיָא 3 וַהֲוָה בָּתַר דִּתְקֵיף כַּפְנָא וְאָחֵית יָת בְּנוֹהִי לְמִצְרַיִם לְמִזְבַּן מֵיכְלָא מִתַּמָּן 4 וְאָתֵיב יָת אֲבוּהִי וְאָמַר לָא אַטְעֵיתִי יָת אָחַי 5 וְאָתֵיבָא יָת בְּנֵיהֶן לְקַרְתָּא 6 אַסֵּיק יְיָ יָתְנָא מֵאַרְעָא דְמִצְרַיִם וְאוֹתֵיב יָתְנָא בְּאַרְעָא 7 אוֹחִי אוֹגְדָא לְהוֹדָעָא יָת מַלְכָּא יָת פִּתְגָּמָא הָדֵין 8 לְמָא אִיתִיתוּן יָת מַכְתְּשָׁא הָדֵין עֲלָנָא 9 אַעֵיל יָתְהוֹן לְהֵיכְלָא וְאָקִים יָתְהוֹן קֳדָם מַלְכָּא 10 אוֹחִיאַת אַתְּתֵיהּ לְמֶעְבַּד יָת מֵיכְלָא 11 דְּנוֹ יָת עוּלֵימָא וְאָמִיתוּ יָתֵיהּ 12 אַפֵּיקִית יָת עַבְדַּי מִבֵּיתָא 13 לְמָא אַעֵילְתּוּן יָת אוֹגְדַיָּא הָאִילֵין לְקַרְתָּנָא 14 אוֹתֵיב יָת עַמָּא בְּקַרְוֵי מִשְׁרָא 15 אוֹחִית לְמֵיזַל לְמִבְרָא לְקַדָּמוּתְהוֹן 16 יְהַבִית לְכוֹן יָת אַרְעָא הָדָא לְאַחְסָנוּתָהּ 17 שְׁמַע יָת פִּתְגָּמַי וְלָא אָתֵיב יָתִי 18 אָקֵים יְיָ יָת קְיָמָא הָדֵין עַמָּנָא וְעִם בְּנָנָא 19 אַקְדֵּימַת בְּצַפְרָא וְאוֹחִיאַת לְאַשְׁכָּחָא יָת בַּעְלַהּ 20 וַהֲוָה כַּד תְּקֵיף מַכְתְּשָׁא וּמִיתוּ כָל עַמָּא

B.

1 אִיתִיאוּ יָת חַמְרָא הָדֵין מִדָּרוֹמָא 2 וְאֲלֵיאוּ יָתֵיהּ מַלְאֲכַיָּא לְמִבְרָא לְקַרְתָּא 3 סִיב לַחֲדָא וְלָא יְכִיל לְאוֹחָאָה 4 אַסֵּיקוּ יָתֵיהּ מִתַּמָּן עִם אֲחוּהִי 5 לְמָא אֲמִית יָת אוֹגְדֵי מַלְכָּא הַהוּא

LESSON SIXTEEN

16.1 *The Absolute State*

Summary table of nouns states:

		MASCULINE		FEMININE		FEM. ABSTRACT	
SINGULAR	Absolute	פִּתְגָּם	*pitgām*	מַלְכָּא	*malkā*	מַלְכוּ	*malku*
	Construct	פִּתְגָּם	*pitgām*	מַלְכַּת	*malkat*	מַלְכוּת	*malkut*
	Emphatic	פִּתְגָּמָא	*pitgāmā*	מַלְכְּתָא	*malkətā*	מַלְכוּתָא	*malkutā*
PLURAL	Absolute	פִּתְגָּמִין	*pitgāmin*	מַלְכָן	*malkān*		
	Construct	פִּתְגָּמֵי	*pitgāme*	מַלְכָת	*malkāt*		
	Emphatic	פִּתְגָּמַיָּא	*pitgāmayyā*	מַלְכָתָא	*malkātā*		

Note the following features of the form of the absolute state:

Masc. sing: the -*ā* of the emphatic form is dropped. The absolute form is therefore identical to the construct form, including the irregularities discussed in §9.3.

Masc. pl.: the -*ayyā* of the emphatic form is replaced by -*in*.

Fem. sing.: the -*(ə)tā* of the emphatic is replaced by -*ā*. Feminine nouns in -*utā*, -*itā*, and -*otā* simply drop the -*tā*: מַלְכוּתָא *malkutā* → מַלְכוּ *malku*; צְלוֹתָא *səlotā* → צְלוֹ *səlo*. Cf. the forms אִיתּוּ *ʾittu* and אָמְהוּ *ʾamhu* already introduced.

Fem. pl.: the -*ātā* of the emphatic form is replaced by -*ān*.

The distinction between the use of the emphatic and absolute forms is a difficult problem. In general, the following rules will account for the vast majority of occurrences:

(a) In the plural, emphatic and absolute correspond to definite and indefinite respectively in English: פִּתְגָּמַיָּא *pitgāmayyā* the words; פִּתְגָּמִין *pitgāmin* words.

(b) In the singular the situation is much more complicated:

(1) Collective nouns, singular in form but plural in meaning, imitate the use of the plural: עַמָּא *ʿammā* the people, the nation; עַם *ʿam* a people, a nation.

(2) Nouns used in a generic sense usually occur only in the emphatic form: נְהוֹרָא *nəhorā* light; חֲשׁוֹכָא *ḥəšokā* darkness.

(3) Otherwise—and this includes the majority of nouns—the emphatic form is used for both the definite and the indefinite noun, providing that by indefinite we mean 'a single, specific, previously unmentioned x'. Thus, פִּתְגָּמָא *pitgāmā* the word, a word; מַדְבְּחָא *madbəḥā* the altar, an altar.

But the absolute form may also be used for the indefinite, especially if the sense is 'any, any . . . at all'. It thus tends to occur commonly with certain classes of words (e.g., גְּבַר *gəbar* any man = anyone) and in certain types of constructions, especially

negations and adverbial phrases (e.g., בצלו *bi-ṣlo* in prayer).

The foregoing rules are subject to some exceptions, usually idiomatic with given lexical items. Also, the distinction between the generic and collective uses of a noun is often blurred, with resulting inconsistency in usage.

15.2 *The Cardinal Numbers (1–10)*

The cardinal numbers from one to ten have separate forms for modifying masculine and feminine nouns:

	with masculine nouns		with feminine nouns	
one	חַד	*ḥad*	חֲדָא	*ḥədā*
two	תְּרֵין	*təren*	תַּרְתֵּין	*tarten*
three	תְּלָתָה	*təlātāh*	תְּלָת	*təlāt*
four	אַרְבְּעָה	*ʾarbəʿāh*	אַרְבַּע	*ʾarbaʿ*
five	חַמְשָׁה	*ḥamšāh*	חֲמֵשׁ	*ḥəmeš*
six	שִׁיתָּה	*šittāh*	שִׁית	*šet*
seven	שַׁבְעָה/שִׁבְעָה	*šabʿāh/šibʿāh*	שְׁבַע	*šəbaʿ*
eight	תְּמָנְיָה	*təmānəyāh*	תְּמָנֵי	*təmāne*
nine	תִּשְׁעָה	*tišʿāh*	תְּשַׁע	*təšaʿ*
ten	עַסְרָה	*ʿasrāh*	עֲסַר	*ʿəsar*

The forms which modify masc. nouns are normally spelled with final ה (rather than א), a relic of an older orthography. The numbers from 'two' onward are usually followed by the absolute plural form of the noun: חַמְשָׁה גַבְרִין *ḥamšāh gabrin* five men; חֲמֵשׁ נְשִׁין *ḥəmeš nəšin* five women; חֲמֵשׁ תּוֹרָן *ḥəmeš torān* five cows. The emphatic form is used, however, when a definite sense is required: חַמְשָׁה גַבְרַיָּא *ḥamšāh gabrayyā* the five men; חֲמֵשׁ נְשַׁיָּא *ḥəmeš nəšayyā* the five women. The number 'one' follows its noun, which usually stands in the *emphatic* form: קַרְתָּא חֲדָא *qartā ḥədā* one city; גַמְלָא חַד *gamlā ḥad* one camel. The absolute form of the noun is occasionally also found.

Vocabulary 16

Verb:

יְלֵד *yəled* (infin. מֵילַד *melad*) G to bear (a child); אוֹלֵיד *ʾoled* C to beget.

Noun:

שַׁתָּא *šattā* (f.; pl. שְׁנַיָּא *šənayyā*) year.

Exercises

A.

1 שתא חדא 2 ברא חד וברתא חדא 3 תרין אוגדין 4 תרתין קרוין 5 שבעה מכתשין 6 תלתה מלאכין
7 תרין נהורין 8 תמניה אחין 9 תרתין ברכן 10 תלת ביריא 11 ארבעה יומן 12 עסרה כוכבין

13 חמשה חקלין 14 חמשה עולימין 15 חמיש עולימן 16 שבע נשין 17 תמני שנין 18 תשע תורן

19 שיתה שמהן 20 שית אתנן

B.

1. Həwo lə-ʾabrām ʿān wə-torin wa-ḥmārin wə-ʿabḏin wə-ʾamhān wa-ʾətānān wə-gamlin.
2. Šəlaḥ ləwāteh ʾizgaddin. 3. ʾoled bənin u-bnān. 4. Lā ʾəmítu gəbar bə-šattā hāhiʾ. 5. Lā ʾəmárit leh pitgāmā ḥad. 6. ʾəqímu gabrin ʿəlóhi lə-miṭṭar yāteh. 7. Šəlaḥ maktāšin ʿəlehon. 8. Ḥədi kad ḥəzā yāt bərā d-ilédat leh ʾittəteh. 9. ʾaytit leh ʿabḏin wə-gamlin. 10. ʾaḥet təren ʿulemin lə-nahrā la-ʾətābā mayyā mit-tammān. 11. ʾapreš benánā u-benehon, wə-ʾoteb yātəhon tammān. 12. Mənaʿ yātəhon mil-lə-qārābā qurbānin. 13. Habbélnā yāt ḥəmeš qirwayyā. 14. Zabbénit təren torin la-ʾəḥúhi da-ʾəbúhi. 15. Bəno tammān təlātāh madbəḥin. 16. Yətíbu tammān ʿəsar šənin.

1 הוֹ לְאַבְרָם עָן וְתוֹרִין וַחֲמָרִין וְעַבְדִין וְאַמְהָן וְאָתָנָן וְגַמְלִין 2 שְׁלַח לְוָתֵיהּ אִזְגַדִּין 3 אוֹלֵיד בְּנִין וּבְנָן 4 לָא אֲמִיתוּ גְבַר בְּשַׁתָּא הַהִיא 5 לָא אֲמָרִית לֵיהּ פִּתְגָמָא חַד 6 אֲקִימוּ גַבְרִין עֲלוֹהִי לְמִיטַּר יָתֵיהּ 7 שְׁלַח מַכְתָּשִׁין עֲלֵיהוֹן 8 חֲדִי כַד חֲזָא יָת בְּרָא דִילֵידַת לֵיהּ אִתְּתֵיהּ 9 אַיְתִית לֵיהּ עַבְדִין וְגַמְלִין 10 אַחֵית תְּרֵין עוּלֵימִין לְנַהְרָא לְאַתָּבָא מַיָּא מִתַּמָּן 11 אַפְרֵישׁ בֵּינָא וּבֵינֵיהוֹן וְאוֹתֵיב יָתְהוֹן תַּמָּן 12 מְנַע יָתְהוֹן מִלְקָרָבָא קוּרְבָּנִין 13 חֲבֵּילְנָא יָת חֲמֵשׁ קִרְוַיָּא 14 זַבֵּינִית תְּרֵין תּוֹרִין לְאַחוּהִי דְּאַבוּהִי 15 בְּנוֹ תַּמָּן תְּלָתָה מַדְבְּחִין 16 יְתִיבוּ תַּמָּן עֲסַר שְׁנִין

LESSON SEVENTEEN

17.1 *Adjectives*

Adjectives occur in all three states, masculine and feminine. Thus, for שַׁפִּיר *šappir-* (good, beautiful):

	MASCULINE				FEMININE			
	SINGULAR		PLURAL		SINGULAR		PLURAL	
Absolute	שַׁפִּיר	*šappir*	שַׁפִּירִין	*šappirin*	שַׁפִּירָא	*šappirā*	שַׁפִּירָן	*šappirān*
Construct	שַׁפִּיר	*šappir*	שַׁפִּירֵי	*šappire*	שַׁפִּירַת	*šappirat*	שַׁפִּירָת	*šappirāt*
Emphatic	שַׁפִּירָא	*šappirā*	שַׁפִּירַיָּא	*šappirayyā*	שַׁפִּירְתָא	*šappirətā*	שַׁפִּירָתָא	*šappirātā*

An attributive, or modifying, adjective follows its noun and agrees with it in number, gender, and state (except for the construct; see below).

> עוּלֵימָא שַׁפִּירָא *ᶜulemā šappirā* the handsome youth
> עוּלֵימְתָא שַׁפִּירְתָא *ᶜulemətā šappirətā* the beautiful girl
> עַמָּא סַגִּיאָה *ᶜammā saggiʾā* the numerous people
> עַם סַגִּי *ᶜam saggi* a numerous people
> נְשַׁיָּא טָבָתָא *nəšayyā ṭābātā* the good woman
> גַּבְרַיָּא טָבַיָּא *gabrayyā ṭābayyā* the good men.

A predicate adjective always stands in the absolute state and agrees with its noun in number and gender:

> מַלְכָּא טָב *Malkā ṭāb.* The king is good.
> מַלְכְּתָא טָבָא *Malkətā ṭābā.* The queen is good.

An attributive adjective modifying either noun in a construct phrase must stand after the whole phrase:

> עַבְדֵי מַלְכָּא בִּישָׁא *ᶜabde malkā bišā* the servants of the wicked king
> עַבְדֵי מַלְכָּא בִּישַׁיָּא *ᶜabde malkā bišayyā* the wicked servants of the king.

The construct state of adjectives is used only with a following qualifying noun, as in

> אִיתְּתָא שַׁפִּירַת חֵזוּ *ʾittətā šappirat ḥezu* a woman beautiful in appearance.

Many adjectives have corresponding stative G verbs; the more important of these are noted in the vocabularies.

Vocabulary 17

Noun:

> עֵינָא *ᶜenā* (f.; pl. עֵינַיָּא *ᶜenayyā*) eye; well, spring; בְּעֵינֵי *bə-ᶜene* in the eyes of, in the opinion of.

Adjectives:

בִּישׁ *biš* bad, evil, wicked; בְּאֵישׁ *bəʾeš* G to be/become/seem bad.

זְעֵיר *zəʿer* small.

חֲדַת *ḥədat* new (f. abs. חֲדָתָא *ḥadtā*; emph. m. חַדְתָא *ḥadtā*, f. חֲדַתָּא *ḥədattā*).

חַיָּב *ḥayyāb* wicked, evil, guilty of crime.

חַכִּים *ḥakkim* wise, clever.

טָב *ṭāb* good, just, pleasant.

סַגִּי *saggi* many, much, numerous; note: a final א reappears when any ending is added, e.g., סַגִּיאָה *saggiʾā*, סַגִּיאִין *saggiʾin*; סְגִי *səgi* G to be/become numerous.

עַתִּיר *ʿattir* rich; עֲתַר *ʿətar* G to be/become rich.

רַב *rab* great, big, important (sing. abs. f. רַבָּא *rabbā*; emph. m. רַבָּא *rabbā*, f. רַבְּתָא *rabbətā*; pl. emph. m. רַבְרְבַיָּא *rabrəbayyā*, f. רַבְרְבָתָא *rabrəbātā*; abs. m. רַבְרְבִין *rabrəbin*, f. רַבְרְבָן *rabrəbān*). As a noun רַבָּא *rabbā* (pl. רַבְרְבַיָּא *rabrəbayyā*) means 'leader, prince, high official'.

שַׁפִּיר *šappir* beautiful, handsome, excellent; שְׁפַר *šəpar* G to be/become good.

Exercises

A.

1. šattā ṭābətā 2. birkətā rabbətā 3. qartā ḥadattā 4. šəbaʿ šənin ṭābān 5. nəhorayyā rabrəbayyā 6. memərā bišā 7. maktāšā rabbā 8. berā zəʿerətā 9. kokəbā šappirā 10. qurbānin saggiʾin.

שַׁתָּא טָבְתָא 2 בִּרְכְתָא רַבְּתָא 3 קַרְתָא חֲדַתָּא 4 שְׁבַע שְׁנִין טָבָן 5 נְהוֹרַיָּא רַבְרְבַיָּא 6 מֵימְרָא בִישָׁא 1

מַכְתָּשָׁא רַבָּא 8 בֵּרָא זְעֵרְתָא 9 כּוֹכְבָא שַׁפִּירָא 10 קוּרְבָּנִין סַגִּיאִין 7

B.

קרביא רברביא 2 מדבחא חדתא 3 כרמא זעירא 4 מכתשין סגיאין 5 חמרא חדתא 6 שמהן רברבין 1

אתרא בישא 8 מין שפירין 9 בנן שפירין 10 מלכותא רבתא 7

C.

1. ʿálnā lə-tarʿā rabbā də-qartā. 2. Man ʿəbad yāt mānā šappirā hāden? 3. Bəʾeš pitgām nəbiyā bə-ʿene malkā. 4. Millekon ṭābān laḥdā. 5. Gəzar qəyām ḥədat ʿimməhon. 6. Šəpar memar ʾizgaddā bə-ʿene malkətā. 7. ʾəmítu yāt ʾizgaddayyā ḥayyābayyā. 8. ʾəteb wa-ʾəmar: Šappirin pitgāmak bə-ʿenay. 9. ʾəqémat yāt ʿulemā bišā qədām ʾəbúhi. 10. ʾappíqu yāt gabrayyā bišayyā mig-gawwəhon. 11. ʾaytíʾat yāt ʿulemā zəʿerā ləwāt nəbiyā bə-hekəlā. 12. ʾapréšit ben ṭābayyā u-ben bišayyā. 13. ʾaḥzi yātəhon yāt ʾarʿā šappirətā. 14. Šawwi yātánā ʿam saggi bə-ʾarʿā. 15. ʾoteb yātəhon bə-qirwin ḥadtān. 16. Qənéti ḥəmeš torān šappirān. 17. ʾaškáḥu yāt ʿabdā ḥayyābā bi-sṭar berā. 18. Yəhab gabrā ʿattirā yāt kol qinyāneh lə-malkā.

עָלְנָא לְתַרְעָא רַבָּא דְקַרְתָא 2 מָן עֲבַד יָת מָנָא שַׁפִּירָא הָדֵין 3 בְּאֵישׁ פִּתְגָם נְבִיא בְּעֵינֵי מַלְכָּא 4 מִלֵּיכוֹן 1

טָבָן לַחְדָא 5 גְּזַר קְיָם חֲדַת עִמְּהוֹן 6 שְׁפַר מֵימַר אִיזְגַּדָּא בְּעֵינֵי מַלְכְּתָא 7 אֲמִיתוּ יָת אוֹזְגַדַּיָּא חַיָּבַיָּא

8 אָתִיב וַאֲמַר שַׁפִּירִין פִּתְגָמָךְ בְּעֵינַי   9 אֲקִימַת יָת עוּלֵימָא בִישָׁא קֳדָם אֲבוּהִי   10 אַפִּיקוּ יָת גֻבְרַיָא בִישַׁיָּא מִגַּוְהוֹן   11 אֵיתִיאַת יָת עוּלֵימָא זְעֵירָא לוֹת נְבִיָא בְּהֵיכְלָא   12 אַפְרֵשִׁית בֵּין טַבַּיָא וּבֵין בִּישַׁיָּא   13 אַחֲזִי יָתְהוֹן   אַרְעָא שַׁפִּירְתָא   14 שַׁוִּי יָתְנָא עִם סַגִּי בְּאַרְעָא   15 אוֹתִיב יָתְהוֹן בְּקִרְוִין חֲדַתָּן   16 קְנִיתִי חֲמֵשׁ תּוֹרִין שַׁפִּירָן   17 אַשְׁכַּחוּ יָת עַבְדָּא חַיָּבָא בְּסֵתֶר בֵּירָא   18 יְהַב גֻבְרָא עַתִּירָא יָת כָּל קִנְיָנֵיהּ לְמַלְכָּא

D.

1 חַכִּים לַחֲדָא עוּלֵימָא הָדֵין   2 לָא הֲוֵיתִי עַתִּיר בְּיוֹמַיָא הָאִינוּן   3 הֲוָה בְקַרְתָּא נְבִיָא חַכִּימָא 4 הֲוֵינָא חֲבִיבִין בְּעֵינֵי עַמָּא   5 הֲווֹ בְנוֹהִי שַׁפִּירִין וְחַכִּימִין   6 מִית עַתִּירָא וִירִית בְּרֵיהּ יָת כָּל קִנְיָנֵיהּ

LESSON EIGHTEEN

18.1 *G Verbs: the Active Participle*

Absolute forms of the G Participles of the various roots types:

Root type	Masc. Sg.		Fem. Sg.		Masc. Pl.		Fem. Pl.	
Sound	כָּתֵיב	*kāteb*	כָּתְבָא	*kātəbā*	כָּתְבִין	*kātəbin*	כָּתְבָן	*kātəbān*
III-Gutt.	שָׁמַע	*šamaᶜ*	שָׁמְעָא	*šāməᶜā*	שָׁמְעִין	*šāməᶜin*	שָׁמְעָן	*šāməᶜān*
III-Weak	חָזֵי	*ḥāze*	חָזְיָא	*ḥāzəyā*	חָזָן	*ḥāzan*	חָזְיָן	*ḥāzəyān*
Hollow	קָאֵים	*qāʾem*	קָיְמָא	*qāyəmā*	קָיְמִין	*qāyəmin*	קָיְמָן	*qāyəmān*
Geminate	עָלֵיל	*ᶜālel*	עָלָּא	*ᶜāllā*	עָלִּין	*ᶜāllin*	עָלָּן	*ᶜāllān*

Notes:

(a) Verbs from roots I-*n*, I-*y*, I-ʾ, I-Gutt. and II-Gutt. follow the regular (i.e., sound) type.

(b) Verbs from roots III-Gutt. also include III-*r*, e.g., נָטַר *nāṭar* guarding, אָמַר *ʾāmar* saying.

(c) Note that in verbs III-Weak the original third radical -*y*- reappears in the feminine forms. Note the unusual masc. plural form *ḥāzan*.

The participles are normally employed as predicates of their respective clauses. They may, however, be used attributively, where, like any other adjective, agreement with the state of the noun modified is required, e.g.,

גַּבְרָא כָּתְבָא *gabrā kātəbā* the writing man;
אִיתְּתָא כָּתֵבְתָּא *ʾittətā kātebtā* the writing woman.

These are unusual constructions, however, and alternate constructions with the relative *də*- and the absolute are preferred:

גַּבְרָא דְּכָתֵיב *gabrā də-kāteb*;
אִיתְּתָא דְּכָתְבָא *ʾittətā də-kātəbā*.

də- + Participle may also be used nominally in the sense of 'the one who, those who':

דְּסָלֵיק *də-sāleq* the one who is going up;
דְּסָלְקִין *də-sāləqin* those who are going up.

In general the active participle describes action in progress. In isolated sentences it corresponds to the English present progressive, or to the immediate future (is about to ...), or to a habitual form of any tense:

גּוּבְרַיָּא נָפְקִין מִקַּרְתָא *Gubrayyā nāpəqin miq-qartā.* The men are leaving (are going to leave, are about to leave, leave) the city.

Frequently, however, especially when translating Hebrew circumstantial clauses, a past tense is required in English. Note the idiom involved with verbs of perception and the particle הָא *hā*:

חֲזָא וְהָא גַּבְרָא רָהֵיט לְקִדְּמוּתֵיה *Ḥəzā wə-hā gabrā rāheṭ ləqaddāmuteh.* He saw a man running to meet him.

A predicate complement is otherwise usually expressed with *də-* or a circumstantial clause:

אַשְׁכַּח יָת גַּבְרָא דְּקָאֵם בִּסְטַר בֵּירָא *ʾaškaḥ yāt gabrā də-qāʾem bi-sṭar berā.*

or אַשְׁכַּח יָת גַּבְרָא וְהוּא קָאֵם בִּסְטַר בֵּירָא *ʾaškaḥ yāt gabrā wə-huʾ qāʾem bi-sṭar berā.* He found the man standing beside the well.

An isolated sentence expressing progessive action in past time employs הֲוָה *həwāh*:

הֲוֹו נַחְתִין לְמִצְרַיִם *Həwo nāḥətin lə-Miṣráyim.* They were going (or: used to go) down to Egypt.

The active participle is also used in translating the Hebrew idioms involving the notion of 'gradually, steadily':

נָטַל אָזֵל וְנָטֵל לִדְרוֹמָא *Nəṭal ʾāzel wə-nāṭel lə-dāromā.* He travelled gradually southward.

18.2 *The Independent Pronouns*

אֲנָא	*ʾənā*	I	אֲנַחְנָא	*ʾənáhnā*	we
אַתְּ	*ʾatt*	you (ms)	אַתּוּן	*ʾattun*	you (mp)
אַתְּ	*ʾatt*	you (fs)	אַתִּין	*ʾattin*	you (fp)
הוּא	*huʾ*	he	אִנּוּן	*ʾinnun*	they (m)
הִיא	*hiʾ*	she	אִנִּין	*ʾinnin*	they (f)

These pronouns are used mainly as the subjects of non-verbal clauses, i.e., clauses with nominal, adverbial, adjectival, and participial predicates:

אֲנַחְנָא בְּקַרְתָּא *ʾənáhnā bə-qartā.* We are in the city.

אַתְּ שַׁפִּירָא *ʾatt šappirā.* You (fs) are beautiful.

אֲנָא שָׁתֵי יָת חַמְרָא *ʾənā šāte yāt ḥamrā.* I am drinking the wine.

Shortened forms of the 1st and 2nd person pronouns may be added directly to active participles to form a participial inflection:

יָדַעְנָא	*yādaʿnā* I know	יָדְעִינָן	*yādəʿinnan* we know
יָדַעְתְּ	*yādəʿatt* you (sg.) know	יָדְעִיתוּן	*yādəʿittun* you (mp) know

(These forms are not very frequent, but appear to be proper to Targumic Aramaic and not borrowings from other dialects.)

18.3 *The 'Tens' and Higher Numbers*

עַשְׂרִין	*ʿaśrin*	twenty	שִׁתִּין	*šittin*	sixty
תְּלָתִין	*təlātin*	thirty	שַׁבְעִין/שִׁבְעִין	*šabʿin/šibʿin*	seventy
אַרְבְּעִין	*ʾarbəʿin*	forty	תְּמָנָן	*təmānan*	eighty
חַמְשִׁין	*ḥamšin*	fifty	תִּשְׁעִין	*tišʿin*	ninety

מֵאָה   *məʾāh*   hundred (f)

אַרְבַּע מֵאָה   *ʾarbaʿ məʾāh*   four hundred

מָאתָן   *mā(ʾ)tan*   two hundred

אָלֶף   *ʾálap*   thousand

אַרְבְּעָה אַלְפִין   *ʾarbəʿāh ʾalpin*   four thousand

Vocabulary 18

Verbs:

חְיָא   *həyā* G to live, be alive; חַי *hay* (f. חַיָּא *hayyā*; adj.) alive, living.

פַּקֵּד   *paqqed* D to command (usually followed by direct command using the imperative [below, §19.1]; it may also be used in the sense 'to put someone (*yāt*) in charge of (*ʿal*)'.

Nouns:

אוּרְחָא   *ʾurḥā* (f.; cst/abs. אוּרַח *ʾóraḥ*; pl. -*ātā*) way, road; conduct, behavior.

אוֹרָיְתָא   *ʾorāytā* the Torah.

כַּלְּתָא   *kallətā* daughter-in-law.

נַפְשָׁא   *napšā* (f.; pl. -*ātā*) soul, person.

רָעְיָא   *rāʿəyā* (cst. רָעֵי *rāʿe*; pl. רָעַוָתָא *rāʿəwātā*) shepherd, herdsman; contrast with the participle רָעֵי *rāʿe* (pl. רָעַן *rāʿan*).

Other:

בְּכֵין   *bəken* (adv.) at that time, in those days.

כְּמָא דְ   *kəmā də-* (conj.) according as, as.

תָּקֵן   *tāqen* (adj.; f. תָּקְנָא *tāqənā*) good, proper, correct, in good order.

תַּקִּיף   *taqqip* (adj.; f. *taqqipā*) strong, powerful, severe. There is considerable confusion in the texts among the forms *taqqip* (adj.), *tāqep* (participle), and *təqep* (stative verb), all spelled תקיף. The feminine and plural forms are distinct, however: *taqqipā, tāqəpā, təqépat*. The same confusion prevails with *tāqen* above. Blend forms such as *taqqep* and *taqqen* also occur, but are probably incorrect.

Exercises

A.

1. kapnā taqqipā 2. napšā ḥayyətā 3. malkayyā taqqipayyā 4. ʾóraḥ tāqənā 5. mille ʾorāytā hādā 6. ʿaśrin gubrin 7. ʾarbəʿin wa-ḥmeš napšā 8. təmānan u-tmānəyāh gabrā 9. tišʿin u-tlāt ʾətānān 10. ʾurḥān tāqənān 11. Kalləti šappirā laḥdā. 12. Həwo Pəlištāʾe bəken bə-ʾarʿā. 13. Ḥəyā məʾāh wə-ʿaśrin šənin. 14. Lā həyā mātan šənin. 15. Rāʿəwāti gubrin bišin. 16. ʿəraq bə-ʾóraḥ ṭurā. 17. Yādaʿnā ʾəre bərāk ḥay.

כַּפְנָא תַקִּיפָא 1   נַפְשָׁא חַיְתָא 2   מַלְכַיָּא תַקִּיפַיָּא 3   אוֹרַח תָקְנָא 4   מְלֵי אוֹרָיְתָא הָדָא 5   עֶשְׂרִין גּוּבְרִין 6

אַרְבְּעִין וַחֲמֵשׁ נַפְשָׁא 7   תְּמָנָן וּתְמַנְיָה גַּבְרָא 8   תִּשְׁעִין וּתְלָת אָתָנָן 9   אוֹרְחָן תָקְנָן 10   כַּלְּתִי שַׁפִּירָא 11

לְחֹדָא 12 הֹוֹו פְּלִשְׁתָּאֵי בְּכִין בְּאַרְעָא 13 חִיָא מְאָה וְעֶשְׂרִין שְׁנִין 14 לָא חִיָא מְאַתָן שְׁנִין 15 רְעֹוֹתִי
גֻבְרִין בִּישִׁין 16 עְרַק בְּאֹורַח טוּרָא 17 יָדְעְנָא אֲרֵי בְּרַךְ חִי.

B.

1. Lā həwāh yādaᶜ ᵓəre mítat kalləteh. 2. yādaᶜnā ᵓəre ᵓinnun ᵓākəlin tammān laḥmā. 3.
Həwo ᵓāzəlin bə-ᵓóraḥ mešərā. 4. Ḥəzā wə-hā təlātāh gubrin ᵓātan lə-qaddāmuteh. 5. Mā
ᵓatt bāne hākā? ᵓənā bāne betā ḥadṭā. 6. ᵓənā gāzar yāt qəyāmā hāden ᶜimməkon wə-ᶜim
bənekon. 7. Lə-ᵓān ᵓattun dābərin yāt mekəlā hāden? 8. ᵓənā ᶜārəqā ᵓəre dāḥəlā ᵓənā
qədām baᶜli. 9. Wa-hwo Miṣrāᵓe dāḥəqin yātəhon. 10. Ləmā ᵓatt dāᵓar hākā ᶜimmánā?
11. Dāᵓennā yātəkon wə-yāt kol pitgāmekon. 12. Wə-ᵓinnun həwo ḥādan ᶜal pitgāmayyā
hāᵓinnun. 13. Mā ᵓattun ḥazan qədāmekon bə-ᵓurḥā? 14. Huᵓ yāheb lánā mayyā u-mekəlā.
15. ᵓaškāḥu yāt nəbiyā wə-huᵓ yāteb bi-traᶜ qartā. 16. Hodáᶜit yāteh ᵓəre bəreh māᵓet.
17. Lā yākelnā lə-ᵓaškāḥuteh. 18. Wa-hwáᵓā kol ᵓurḥātəhon tāqənān qədām Yy. 19.
Həwénā nāḥətin lə-Miṣráyim. 20. Lā nāseb ᵓənā yāt qinyānāk.

1 לָא הֲוָה יָדַע אֲרֵי מִיתַת כַּלְתֵיה 2 יָדְעְנָא אֲרֵי אִינוּן אָכְלִין תַּמָן לַחְמָא 3 הֲוֹו אָזְלִין בְּאֹורַח מֵישְׁרָא
4 חֲזָא וְהָא תְלָתָה גֻבְרִין אָתָן לִקְדָמוּתֵיה 5 מָא אַתְּ בָּנֵי הָכָא אֲנָא בָּנֵי בֵיתָא חֲדַתָּא 6 אֲנָא גְזַר יָת
קְיָמָא הָדֵין עִמְכֹון וְעִם בְּנֵיכֹון 7 לְאָן אַתּוּן דָבְרִין יָת מֵיכְלָא הָדֵין 8 אֲנָא עָרְקָא אֲרֵי דָחְלָא אֲנָא קֳדָם
בַּעְלִי 9 וְהֹוּ מִצְרָאֵי דָחְקִין יָתְהֹון 10 לְמָא אַתְּ דָאַר הָכָא עִמָנָא 11 דָאֵינָא יָתְכֹון וְיָת כָּל פִּתְגָמֵיכֹון
12 וְאִינוּן הֲוֹו חָדַן עַל פִּתְגָמַיָא הָאִינוּן 13 מָא אַתּוּן חָזַן קֳדָמֵיכֹון בְּאוּרְחָא 14 הוּא יְהִיב לָנָא מַיָא וּמֵיכְלָא
15 אַשְׁכַּחוּ יָת נְבִיָא וְהוּא יָתֵיב בִּתְרַע קַרְתָא 16 הֹודַעִית יָתֵיה אֲרֵי בְּרֵיה מָאִית 17 לָא יָכִילְנָא לְאַשְׁכָּחוּתֵיה
18 וַהֲוֹאָה כָּל אוּרְחָתְהֹון תָּקְנָן קֳדָם יי 19 הֲוֵינָא נָחְתִין לְמִצְרַיִם 20 לָא נְסִיב אֲנָא יָת קִנְיָנָך

C.

1 חזא והא אינון רדפין בתרוהי 2 מא אתין שתין אנחנא שתין חמרא 3 אן אחוהי רען ית ענהון 4 לאן
שלח ית רעותיה 5 לא הוו עבדין כמא דפקיד אבוהון 6 פקיד מלכא גוברין עלוהי ואליאו יתיה
למברא לקרתא

LESSON NINETEEN

19.1 *G Verbs: Imperfect and Imperative*

(a) Sound Roots

(i) Perfect *kətab:*

Imperfect

3ms	יכֹּתוֹב	*yiktob*	3mp	יכֹּתֹבֹּון	*yiktəbun*
3fs	תכֹּתוֹב	*tiktob*	3fp	יכֹּתֹבֹּן	*yiktəbān*
2ms	תכֹּתוֹב	*tiktob*	2mp	תכֹּתֹבֹּון	*tiktəbun*
2fs	תכֹּתֹבֹּין	*tiktəbin*	2fp	תכֹּתֹבֹּן	*tiktəbān*
1cs	אכֹּתוֹב	*ʾiktob*	1cp	נכֹּתוֹב	*niktob*

Imperative

ms	כֹּתוֹב	*kətob*	mp	כֹּתוֹבֹּו	*kətúbu*
fs	כֹּתוֹבֹּי	*kətúbi*	fp	כֹּתוֹבֹּא	*kətúbā*

(ii) Perfect *təqep:*

Imperfect

3ms	יתֹקֵף	*yitqap*	3mp	יתֹקֵפֹּון	*yitqəpun*
3fs	תתֹקֵף	*titqap*	3fp	יתֹקֵפֹּן	*yitqəpān*
2ms	תתֹקֵף	*titqap*	2mp	תתֹקֵפֹּון	*titqəpun*
2fs	תתֹקֵפֹּין	*titqəpin*	2fp	תתֹקֵפֹּן	*titqəpān*
1cs	אתֹקֵף	*ʾitqap*	1cp	נתֹקֵף	*nitqap*

Imperative

ms	תֹקֵף	*təqap*	mp	תֹקֵפֹּו	*təqápu*
fs	תֹקֵפֹּי	*təqápi*	fp	תֹקֵפֹּא	*təqápā*

Most active transitive verbs have -*o*- as the stem vowel of the Imperfect and Imperative; most stative verbs have -*a*-. There is some mixing of types, however, as the following list shows:

kətab	*yiktob*	*pəras*	(*yipres*)
qətal	*yiqtol*	*təqep*	*yitqap*
šəbaq	*yišboq*	*qəreb*	*yiqrab*
zəban	*yizbon*	*səged*	*yisgod*
rədap	*yirdop*	*šəkeb*	*yiškob*

(The Imperfect of *šəkeb* is consistently pointed *yiškub* in many Tiberian texts. The Imperative of *qəreb* occurs as sing. *qərab*, pl. *qəríbu*.)

(b) Roots II-, III-Guttural

Verbs from roots II-Guttural and III-Guttural (including III-*r*) have stem vowel -*a*- in the Imperfect and the Imperative:

dəbar	*yidbar*	*pəlaḥ*	*yiplaḥ*	*šəmaᶜ*	*yišmaᶜ*
məsar	*yimsar*	*šəlaḥ*	*yišlaḥ*	*dəhel*	*yidhal*
təbar	*yitbar*	*pətaḥ*	*yiptaḥ*	*rəhem*	*yirham*
gəzar	*yigzar*	*mənaᶜ*	*yimnaᶜ*	*rəhaṭ*	*yirhaṭ*
ṭəmar	*yiṭmar*				

But note *dəḥaq yidḥoq* with -*o*-.

(c) Roots I-ᶜ

These require special note, especially the Imperative forms:

ᶜəbar: Imperfect

3ms	יֶעְבֹּר	*yiᶜbar*	3mp	יֶעְבְּרוּן	*yiᶜbərun*
or	יֵעִיבֹּר	*yiᶜibar*	or	יֵעִיבְרוּן	*yiᶜibrun*

Imperative

ms	עֲבֹר	*ᶜəbar*	mp	עֲבֹרוּ	*ᶜəbáru*
or	עֵיבֹר	*ᶜebar*	or	עֵיבֹרוּ	*ᶜebáru*

ᶜəbad: Imperfect

3ms	יַעְבִּיד	*yaᶜbed*	3mp	יַעְבְּדוּן	*yaᶜbədun*

Imperative

ms	עִיבִּיד	*ᶜibed*	mp	עֲבִידוּ	*ᶜəbídu*
or	עֲבִּיד	*ᶜəbed*			

ᶜəraq: Imperfect

3ms	יֶעְרוֹק	*yiᶜroq*	3mp	יֶעְרְקוּן	*yiᶜrəqun*
or	יֵעִירוֹק	*yiᶜiroq*	or	יֵעִירְקוּן	*yiᶜirqun*

19.2 *Uses of the Imperfect*

(a) The Imperfect is most frequently used to express the future tense in both main and subordinate clauses.

(b) If the context requires, the Imperfect may be translated as an injunctive, i.e., cohortative in the 1st person (e.g., 'let us write'), jussive in the 3rd person ('let him write' 'may he write').

(c) The negative Imperfect of the 2nd person is regularly used as the negative of the Imperative: לֹא תִכְתּוֹב *lā tiktob* do not write.

(d) After the conjunctions בְּדִיל דְ *bədil də-* (so that, in order that) and דִילְמָא *dilmā* (lest, so that not), the Imperfect expresses purpose or result: בְּדִיל דִיכְתּוֹב *bədil də-yiktob* so that he may write; דִילְמָא יִכְתּוֹב *dilmā yiktob* lest he write.

Vocabulary 19

Nouns:

אֲנָשָׁא   *ʾənāšā* (cst./abs. *ʾənāš*; pl. *-ayyā*, cst. *-e*) man, men; note that the singular form may be used as a collective term.

מַצּוּתָא   *maṣṣutā* (f.) quarrel, strife.

אֲחָתָא   *ʾəḥātā* (cst./abs. *ʾəḥāt*) sister; 'my sister' may appear as אֲחָתִי *ʾəḥāti* or אֲחָת *ʾəḥāt*; pl. אֲחָוָתָא *ʾaḥ(h)əwātā*.

Other:

בְּדִיל   *bədil* (prep.; suffixes as on *ləwāt*) because of, for the sake of.

בְּדִיל דְּ   *bədil də-* (conj.) so that, in order that (with Imperf.).

דִּילְמָא   *dilmā* (conj.) lest, so that not (with Imperf.).

Exercises

A.

נרדוף בתריהון בצפרא 2 יקרבן לקרבנא ברמשא 3 יכתוב לנא 4 לא אשבוק יתיך ולת עמיך 1
נחיתו למצרים בדיל דיזבנון מיכלא תמן 6 לא נסגוד קדמיהון 7 נשכוב הכא עד צפרא 8 הות 5
מצותא בין אנש ביתי לבין אנש ביתיה 9 יפלחון קדם מלכא ההוא 10 נמסר יתיה ביד גברייא האינון
לא תדברן ית אחתכין עימכין 12 סגוד קדמוהי דילמא יתקף ליה ויקטול יתך 11

B.

יגזרון קים עימנא 2 לא ימנע יתנא מלמיזל 3 לא תדחלין ברתי 4 שמעו ית פתגמי בני 5 לא 1
תעבדון ית פיתגמיא בישיא האילין 6 נערוק דילמא יקטול יתנא 7 עבר בנהרא וקרב לקרתא רבתא
יעבדון קרבא עמנא 8

LESSON TWENTY

20.1 *G Verbs: Imperfect and Imperative (continued)*

(d) Roots I-ʾ

These regularly have the preformative vowel -*e*- in the Imperfect. This vowel is optionally transferred to the Imperative as well.

Perfect		Imperfect (ms)		Imperfect (mp)		Imperative (ms)	
אֲחַד	ʾəḥad	יֵיחֹוד	yeḥod	יֵיחֲדוּן	yeḥədun	אֱחֹוד ʾəḥod or אֵיחֹוד ʾeḥod	
אֲכַל	ʾəkal	יֵיכֻל	yekol	יֵיכֲלוּן	yekəlun	אֱכֻל ʾəkul or אֵיכֻל ʾekul	
אֲשַׁד	ʾəšad	יֵישֹׁוד	yešod	יֵישֲׁדוּן	yešədun		
אֲבַד	ʾəbad	יֵיבַד	yebad	יֵיבֲדוּן	yebədun		
אֲמַר	ʾəmar	יֵימַר	yemar	יֵימֲרוּן	yemərun	אֱמַר ʾəmar or אֵימַר ʾemar	
אֲסַר	ʾəsar	יֵיסַר	yesar	יֵיסֲרוּן	yesərun		
אֲזַל	ʾəzal	יֵיזֵל	yezel	יֵיזֲלוּן	yezəlun	אִיזֵל ʾizel or אֵיזֵל ʾezel	

(e) Roots I-*n*

These show regular assimilation of the -*n*- in the Imperfect, and a short Imperative form without the first radical.

Perfect		Imperfect (ms)		Imperfect (mp)		Impv (ms)		Impv (mp)	
נֲטַל	nəṭal	יִטֹּל	yiṭṭol	יִטֲּלוּן	yiṭṭəlun	טֹל	ṭol	טֹּלוּ	ṭúlu
נֲפַק	nəpaq	יִפֹּוק	yippoq	יִפֲּקוּן	yippəqun	פֹּוק	poq	פֹּוקוּ	púqu
נֲצַב	nəṣab	יִצֹּוב	yiṣṣob	יִצֲּבוּן	yiṣṣəbun	צֹוב	ṣob	צֹובוּ	súbu
נֲחַת	nəḥat	יֵיחֹות	yeḥot	יֵיחֲתוּן	yeḥətun	חֹות	ḥot	חֹותוּ	ḥútu
נֲטַר	nəṭar	יִטֹּר	yiṭṭar	יִטֲּרוּן	yiṭṭərun	טֹר	ṭar	טֹּרוּ	ṭáru
נְסִיב	nəseb	יִסַּב	yissab	יִסֲּבוּן	yissəbun	סַב	sab	סַּבוּ	sábu
נֲפַל	nəpal	יִפֵּיל	yippel	יִפֲּלוּן	yippəlun				
(יֲהַב)	yəhab)	יִתֵּן	yitten	יִתֲּנוּן	yittənun				
(סֲלִיק)	səleq)	יִסַּק	yissaq	יִסֲּקוּן	yissəqun	סַק	saq	סַּקוּ	sáqu

(f) Roots I-*y*

These constitute a very mixed group and should be learned individually as presented here.

Perfect		Imperfect (ms)		Imperfect (mp)		Impv (ms)		Impv (mp)	
יֲתֵיב	yəteb	יִתֵּיב	yitteb	יִתֲּבוּן	yittəbun	תֵּיב	tib	תֵּיבוּ	tíbu
יֲלֵיד	yəled	יֵלִיד	yəlid	יֵלִידוּן	yəlidun				
יֲדַע	yədaʿ	יִדַּע	yiddaʿ	יִדֲּעוּן	yiddəʿun	דַּע	daʿ	דֲּעוּ	dáʿu
יֲהַב	yəhab	—	—	—	—	הַב	hab	הֲבוּ	hábu
יֲרֵית	yəret	יֵירֵת	yerat	יֵירֲתוּן	yerətun				
יֲכֵיל	yəkel	יִכֹּול	yikkol	יִכֲּלוּן	yikkəlun				

Vocabulary 20

Other:

כְּעַן   *kəʿan* (adv.) now, so now, now then.

Exercises

A.

1 יֵיבְדוּן בְּאַרְעָא הַהִיא   2 וּכְעַן נֵיזֵיל לְהֵיכְלָא   3 אִיחוֹדִי יָת דָּשָׁא בַּתְרָךְ   4 לָא יֵיכְלוּן מַלְחְמָא הָדֵין
5 נִיסַּר יַתְכוֹן דִּילְמָא תִכְלוֹן לְמֵיעְרַק   6 מָא נֵימַר לְהוֹן   7 סְבוֹ יָת לַחְמָא וְהַבוּ יָתֵיהּ לְאַנְשֵׁי בֵיתֵיהּ
8 נִכְתּוֹב לְכוֹן בְּדִיל דְּתִידְעוּן יָת פִּיתְגָמַיָּא הָאִילֵּין   9 וּכְעַן נְתִיב הָכָא תְּיכוֹל   10 תִּיב תַּמָּן וְטֵר יָת עָנָא
11 חוּתִי לְנַהְרָא   12 נִיטוֹל בְּצַפְרָא

B.

1 לא תתיב תמן   2 סקו לטוריא   3 יפיל בקרבא ההוא   4 וכען לא נשבוק ית עמנא וית קרתנא   5 לא
יכול למיסק לקרתא   6 מן יירת ית קניני   7 יחתון למצרים   8 הב לי ית כספא בדיל דאיזבון ית
מניא האילין

LESSON TWENTY-ONE

21.1 *G Verbs: Imperfect and Imperative (concluded)*

(g) Roots III-Weak

All verbs from roots III-Weak have the following forms:

Imperfect

3ms	יִבְנֵי	*yibne*	3mp	יִבְנוֹן	*yibnon*
3fs	תִּבְנֵי	*tibne*	3fp	יִבְנְיָן	*yibnəyān*
2ms	תִּבְנֵי	*tibne*	2mp	תִּבְנוֹן	*tibnon*
2fs	תִּבְנָן	*tibnan*	2fp	תִּבְנְיָן	*tibnəyān*
1cs	אֶבְנֵי	*ʾibne*	1cp	נִבְנֵי	*nibne*

Imperative

ms	בְּנֵי/בְּנִי	*bəne/bəni*	mp	בְּנוֹ	*bəno*
fs	בְּנָא	*bəna*	fp	בְּנָאָה	*bəná̉ā*

The Imperfect of אֲתָא *ʾətā* is regular (יֵתֵי *yete*, inflected as above). The Imperative is ms אִיתָא *ʾitā* (also אֵיתָא *ʾetā*), fs אִיתָא *ʾeta*, mp אִיתוֹ *ʾeto*.

The Imperfect of הֲוָה *həwāh* is partly irregular:

3ms	יְהֵי/יֶהֱוֵי	*yəhe/yihwe*	3mp	יְהוֹן	*yəhon*
3fs	תְּהֵי/תֶּהֱוֵי	*təhe/tihwe*	3fp	יֶהֱוְיָן	*yihwəyān*
	etc.			etc.	

Imperative:

ms	הֲוֵי/הֱוִי	*həwe/həwi*	mp	הֱווֹ	*həwo*
fs	הֲוָא/הֱוִי/הֱוָאִי	*həwa/həway/həwá̉i*	fp	[הֱוָאָה]	*həwá̉ā*]

(h) Hollow Roots

All follow the pattern of קָם *qām*:

Imperfect

3ms	יְקוּם	*yəqum*	3mp	יְקוּמוּן	*yəqumun*
3fs	תְּקוּם	*təqum*	3fp	יְקוּמָן	*yəqumān*
2ms	תְּקוּם	*təqum*	2mp	תְּקוּמוּן	*təqumun*
2fs	תְּקוּמִין	*təqumin*	2fp	תְּקוּמָן	*təqumān*
1cs	אֲקוּם	*ʾəqum*	1cp	נְקוּם	*nəqum*

Imperative

ms	קוּם	*qum*	mp	קוּמוּ	*qúmu*
fs	קוּמִי	*qúmi*	fp	קוּמָא	*qúmā*

Note also יְדוּר דָּר *dār yədur*, יְתוּב תָּב *tāb yətub*, יְמוּת מִית *mit yəmut*, but יְדִין דָּן *dān yədin*.

(i)   Geminate Roots

Imperfect

3ms	יֵעֹול	*ye^{c}ol*	3mp	יֵעֲלֹון	*ye^{c}əlun*
3fs	תֵּעֹול	*te^{c}ol*	3fp	יֵעֲלָן	*ye^{c}əlān*
2ms	תֵּעֹול	*te^{c}ol*	2mp	תֵּעֲלֹון	*te^{c}əlun*
2fs	תֵּעֲלִין	*te^{c}əlin*	2fp	תֵּעֲלָן	*te^{c}əlān*
1cs	אֵיעֹול	*^{ɔ}e^{c}ol*	1cp	נֵיעֹול	*ne^{c}ol*

Imperative

ms	עֹול	*^{c}ol*	mp	עֹולוּ	*^{c}úlu*
fs	עֹולִי	*^{c}úli*	fp	עֹולָא	*^{c}úlā*

21.2 *The Verb with Object Suffixes*

(a)   On the Perfect

	3ms	3fs	2ms	2fs	1cs
no suff.	*kətab*	*kətábat*	*kətabt*	*kətabt*	*kətábit*
with 1cs	*katbáni*	*kətabátni*	*kətabtáni*	*kətabtíni*	*kətabtáni*
with 2ms	*katbāk*	*kətabtāk*	—	—	*kətabtāk*
with 3ms	*katbeh*	*kətabteh*	*kətabtā́hi*	*kətabtíhi*	*kətabteh*
with 3fs	*katbah*	*kətabtah*	*kətabtah*	*kətabtíhā*	*kətabtah*
with 1cp	*katbánā*	*kətabátnā*	*kətabtána*	*kətabtínā*	*kətabtána*
with 3mp	*kətabinnun*	*kətabatnun*	*kətabtinnun*	*kətabtinnun*	*kətabtinnun*

	3mp	3fp	2mp	1cp
no suff.	*kətábu*	*kətábā*	*kətabtun*	*kətábnā*
with 1cs	*katbúni*	*katbáni*	*kətabtúni*	—
with 2ms	*katbuk*	*katbāk*	—	*kətabnāk*
with 3ms	*katbúhi*	*katbā́hi*	*kətabtúhi*	*kətabnā́hi*
with 3fs	*katbúhā*	*katbah*	*kətabtúhā*	*kətabnah*
with 1cp	*katbúnā*	*katbánā*	*kətabtúnā*	—
with 3mp	*kətabunnun*	*katbānnun*	*kətabtunnun*	*kətabnānnun*

Notes:

(1)   The 2ms *kətabt* has the same suffixes as 3ms *kətab* except with 3ms: *kətabtā́hi*.
The 1cs *kətábit* appears as *kətabt-* and has the same suffixes as 3ms *kətab*.
The 2mp *kətabtun* appears as *kətabtu-* and has the same suffixes as 3mp *kətábu*.
The 1cp *kətábnā* has the same suffixes as 3fp *kətábā*.

(2)   Only G verbs have the stem change found in the 3rd person (*kətab* › *katb-*, *kətábu* › *katbu-*). In D and C verbs there is regular reduction of the final stem syllable:

qabbel:	*qabbəláni*	*qabbílu:*	*qabbəlúni*
ʾapreš:	*ʾaprəšáni*	*ʾapríšu:*	*ʾaprəšúni*

(3) The underlined forms above are unusual in that they do not show proper reduction. This peculiarity occurs with these same forms in all comparable paradigms. For example, in D verbs, compare *qabbelinnun, qabbelátni, qabbelátnā, qabbelatnun, qabbilunnun.*

(b) On the Imperfect

Object suffixes are attached to the imperfect with the mediation of the suffix *-inn* (if the form already ends in *-n*, this is simply doubled). The added pronominal elements are the same as those given above for 3ms *kətab*:

> *yiktob: yiktəbinnáni, yiktəbinnāk, yiktəbinneh,* etc.; but *yiktobinnun;*
> *yiktəbun: yiktəbunnáni, yiktəbunnāk, yiktəbunneh,* etc.;
> III-weak *yiḥze: yiḥzennáni, yiḥzennāk, yiḥzenneh, yiḥzennah,* etc.

(c) On the Imperative

(1) The suffixes *-ni, -hi, -hā, -nā,* and *-innun* are added directly to the masc. sing. imperative with no further changes:

> *kətob: kətóbni, kətóbhi, kətóbhā, kətóbnā,* and *kətobinnun.*

(2) The masc. pl. imperative has reduction, the G form being

> *kətúbu: kit<u>b</u>úni, kit<u>b</u>úhi, kit<u>b</u>úhā, kit<u>b</u>únā,*

but with the unreduced form before *-nnun:*

> *kətubunnun.*

(d) On Verbs from Roots III-Weak (Perfect)

(1) G forms in *-ā* follow the paradigm of 3fp *kətábā* given above under (a):

> *ḥəzā: ḥəzáni, ḥəzāk, ḥəzáhi, ḥəzah,* etc.

(2) Forms in *-o* have the same suffixes as *kətábu.*

(3) D and C forms in *-i* change this to *-əy-* and add the suffixes of *kətab*:

> *manni: mannəyáni, mannəyāk, mannəyeh,* etc.

Masc. pl. forms in *-íʾu* change this to *-əyu-* and add the suffixes of *kətábu*:

> *manníʾu: mannəyúni, mannəyuk, mannəyúhi,* etc.

Fem. sg. forms in *-íʾat* change this to *-it-*:

> *ʿanníʾat* 'she oppressed' but *ʿannitah* 'she oppressed her'.

Vocabulary 21

אִם *ʾim* (conj.) if.

Exercises

A.

1 יֶחֱדוּן כַּד יֶחֱזוֹנָך 2 חוּתוּ לְנַהְרָא וְלָא תִשְׁתּוּן יָת מַיָּא 3 אִיקְרֵינָן בְּצַפְרָא 4 נֵיחוֹת לְמִצְרַיִם בְּדִיל דְּנִיקְנֵי מֵיכְלָא תַמָּן 5 סָקוּ לְקִירוֹיְכוֹן וְתִיבוּ תַמָּן עַד צַפְרָא 6 מְנִי יָת כּוֹכְבַיָּא אִם תִכּוֹל לְמִימְנֵי יָתְהוֹן 7 חִיתוּן לְהֵיכְלָא כַּד אַקְרֵי לְכוֹן 8 וִיהֵי בְּיוֹמָא הַהוּא וְתֶחֱזֵי מַצְוָתָא בֵּינָנָא וּבֵינֵיהוֹן 9 אָן נִירְעֵי יָת עָנָא 10 צוּבוּ אִילָנָא בְּגוֹ גִינְתָא 11 אֵתוּב לְאַרְעִי 12 אִיתָא לְוָתִי בְּדִיל דְּאֵדַּן עַל פִּתְגָּמָא

B.

1 נִישְׁרֵי בִּיסְטַר בֵּירָא הֲדָא 2 יְתוּב לְקַרְתֵיהּ וִימוּת תַּמָּן 3 נְקוּם וְנֵיזֵיל לְטוּרָא 4 יֵיתוּן בְּלֵילְיָא בְּדִיל דְּיַחְדּוּנֵיהּ 5 לָא תִכּוֹל לְמִימַע יָתָא מִלְמֵיזֵל 6 לְמָא יֵיתִין הַלְכָא 7 לָא יִשְׁבְּקוּן יָתְכוֹן לְמֶחֱזֵי יָת בַּרְכוֹן 8 תַּדְבְּרִין יָת כַּסְפָּא וְתַמָּן יִתְיֵה

LESSON TWENTY-TWO

22.1 D Verbs: Imperfect, Imperative, Participles

Below are presented the Imperfect, Imperative, and Active Participle of D verbs for sound roots (*qabbel*), roots III-Guttural and III-*r* (*tabbar*), roots II-Guttural and II-*r* (*qāreb*), and roots III-Weak (*manni*):

Perfect		Imperfect		Imperative		Participle	
קַבֵּיל	*qabbel*	יְקַבֵּיל	*yəqabbel*	קַבֵּיל	*qabbel*	מְקַבֵּיל	*məqabbel*
תַּבַּר	*tabbar*	יְתַבַּר	*yətabbar*	תַּבַּר	*tabbar*	מְתַבַּר	*mətabbar*
קָרֵיב	*qāreb*	יְקָרֵיב	*yəqāreb*	קָרֵיב	*qāreb*	מְקָרֵיב	*məqāreb*
מַנִּי	*manni*	יְמַנֵּי	*yəmanne*	מַנִּי	*manni*	מְמַנֵּי	*məmanne*

Inflection is normal throughout.

Note that the Imperative masc. sg. of roots III-Weak is in -*i*; the rest of the forms are like those of the G *bəne*:

ms	מַנִּי	*manni*		mp	מַנּוֹ	*manno*
fs	מַנָּא	*manna*		fp	מַנָּאָה	*mannáʾā*

The Passive Participle of D verbs is of the form מְקוּבַּל *məqubbal*, מְתוּבַּר *mətubbar*, מְמוּנֵּי *məmunne*. With roots II-Guttural and II-*r*, however, the form is מְקָרַב *məqārab*.

The inflection of all participles in -*e* is like that of *bāne*: e.g.,

ms	מְמַנֵּי	*məmanne*		mp	מְמַנַּן	*məmannan*
fs	מְמַנְּיָא	*məmannəyā*		fp	מְמַנְּיָן	*məmannəyān*

22.2 C Verbs: Imperfect, Imperative, Participle

	Perfect		Imperfect		Imperative		Participle	
Sound	אַפְרֵישׁ	*ʾapreš*	יַפְרֵישׁ	*yapreš*	אַפְרֵישׁ	*ʾapreš*	מַפְרֵישׁ	*mapreš*
III-G	אַשְׁכַּח	*ʾaškaḥ*	יַשְׁכַּח	*yaškaḥ*	אַשְׁכַּח	*ʾaškaḥ*	מַשְׁכַּח	*maškaḥ*
I-*n*	אַפֵּיק	*ʾappeq*	יַפֵּיק	*yappeq*	אַפֵּיק	*ʾappeq*	מַפֵּיק	*mappeq*
I-ʾ	אוֹכֵיל	*ʾokel*	יוֹכֵיל	*yokel*	אוֹכֵיל	*ʾokel*	מוֹכֵיל	*mokel*
I-*y*	אוֹלֵיד	*ʾoled*	יוֹלֵיד	*yoled*	אוֹלֵיד	*ʾoled*	מוֹלֵיד	*moled*
III-Weak	אַחְזִי	*ʾaḥzi*	יַחְזֵי	*yaḥze*	אַחְזִי	*ʾaḥzi*	מַחְזֵי	*maḥze*
Hollow	אָקֵים	*ʾəqem*	יָקֵים	*yəqim*	אָקֵים	*ʾəqem*	מָקֵים	*məqim*
Gem.	אָעֵיל	*ʾaʿel*	יָעֵיל	*yaʿel*	אָעֵיל	*ʾaʿel*	מָעֵיל	*maʿel*

22.3 G Verbs: the Passive Participle

(a) Sound roots

ms	כְּתִיב	*kətib*		mp	כְּתִיבִין	*kətibin*
fs	כְּתִיבָא	*kətibā*		fp	כְּתִיבָן	*kətibān*

(b) Roots III-Weak (see also Appendix III, p. 67)

ms	קְרֵי	*qəre*	mp	קְרָן	*qəran*
fs	קַרְיָא	*qaryā*	fp	קַרְיָן	*qaryān*

22.4 The -t- Verbs

Corresponding to most transitive G, D, and C verbs there are passive (or reflexive) verbs marked by a prefixed -t-. The basic forms of these verbs from Sound Roots are as follows:

	Perfect	Imperfect	Imperative	Participle
Gt	ʾitqətel	yitqətel	ʾitqətel	mitqətel
Dt	ʾitqabbal	yitqabbal	ʾitqabbal	mitqabbal
Ct	ʾittapraš	yittapraš	ʾittaparaš	mittapraš

The inflection of the Dt and the Ct is normal: in the Perfect and Imperative the stem vowel remains; in the Imperfect and Participle the stem vowel is reduced. The Gt Perfect and Imperative are also normal: Perfect ʾitqətel, ʾitqətélat, etc.; Imperative ʾitqətel, ʾitqətíli, etc. In the Gt Imperfect and Participle, however, the reduction of the stem vowel occasions the return of the full vowel -a- in the penultimate syllable: Imperfect 3ms yitqətel, 3mp yitqatlun; Participle ms mitqətel, fs mitqatlā.

The following table shows the Gt, Dt, and Ct forms for various root types that require special note:

		Perfect	Imperfect	Imperative	Participle
III-Gutt.	Gt	ʾitmənaᶜ	yitmənaᶜ	ʾitmənaᶜ	mitmənaᶜ
II-Gutt.	Dt	ʾitbārak	yitbārak	ʾitbārak	mitbārak
I-y	Ct	ʾittotab	yittotab	ʾittotab	mittotab
III-Weak	Gt	ʾitgəli	yitgəle	ʾitgəli	mitgəle
	3mp	ʾitgəlíʾu	yitgəlon	ʾitgəlo	mitgəlan
	3fp	ʾitgəlíʾā	yitgalyān	ʾitgəláʾā	mitgalyān
III-Weak	Dt	ʾitmanni	yitmanne	ʾitmanni	mitmanne
	3mp	ʾitmanníʾu	yitmannon	ʾitmanno	mitmannan
	Ct	ʾittaḥzi	yittaḥze	ʾittaḥzi	mittaḥze
Hollow	Gt	ʾittəqām	yittəqām	ʾittəqām	mittəqām

If the first root consonant is a sibilant *(š, s, ṣ, z)*, there is metathesis in the Gt and Dt:

     G שְׁבַק *šəbaq*   Gt אִשְׁתְּבֵיק *ʾištəbeq* (< *ʾitšəbeq).

With z and ṣ, further assimilation takes place: -zt- > -zd-; -ṣt- > -ṣṭ-:

     G זְבַן *zəban*   Gt אִזְדְּבֵין *ʾizdəben* (< *ʾitzəben).

If the first root consonant is *d, t,* or *ṭ,* complete assimilation of prefixal -t- takes place:

G	תְּבַר	*təbar*	Gt	אִתְּבַר	*ʾittəbar*	Dt	אִתַּבַּר	*ʾittabbar*
G	טְמַר	*ṭəmar*	Gt	אִטְּמַר	*ʾiṭṭəmar*	Dt	אִטַּמַּר	*ʾiṭṭammar*
G	דְּבַר	*dəbar*	Gt	אִדְּבַר	*ʾiddəbar*	Dt	אִדַּבַּר	*ʾiddabbar*

22.5 *The Adjective* ʾuḥrān *('other')*

Absolute

ms	אוחרֹן	*ʾuḥrān*	mp	אוחרֹנִין	*ʾuḥrānin*
fs	אוחרי	*ʾuḥri*	fp	אוחרֹנְיָן	*ʾuḥrānəyān*

Emphatic

ms	אוחרֹנָא	*ʾuḥrānā*	mp	אוחרֹנַיָּא	*ʾuḥrānayyā*
fs	אוחרֹנְתָא	*ʾuḥrānətā*	fp	אוחרֹנְיָתָא	*ʾuḥrānəyātā*

22.6 *The Ordinal Numbers*

The Ordinal adjectives have the following endings:

	masculine			feminine		
abs. sing.	*-āy*	pl. *-āʾin*	abs. sing.	—	pl.	—
emph. sing.	*-āʾā*	pl. *-āʾe*	emph. sing.	*-etā*	pl.	*-ayyātā*

The base forms are:

qadmāy	*rəbiʿāy*	*šəbiʿāy*	*ʿəsirāy*
tinyān	*ḥəmišāy*	*təmināy*	
təlitāy	*šətitāy*	*təšiʿāy*	

Vocabulary 22

The following *-t-* verbs occur in the readings (Genesis 12–16):

Gt	אתגלי	*ʾitgəli*	to appear, reveal oneself.
	אתמני	*ʾitməni*	to be counted.
	אשתבי	*ʾištəbi*	to be captured.
	אתקבר	*ʾitqəbar*	to be buried.
	אדבר	*ʾiddəbar*	to be taken.
	אשתאר	*ʾištəʾar*	to survive, remain over.
	אתכניש	*ʾitkəneš*	to be gathered, gather (intrans.).

Dt	אסתלק	*ʾistallaq*	to go up.
	אתקים	*ʾitqayyam*	to be allowed to live, etc.
	אתכנש	*ʾitkannaš*	to gather (intrans.).
	אתמלל	*ʾitmallal*	to converse.
	אתפלג	*ʾitpallag ʿal*	to attack (in context).
	אתברך	*ʾitbārak*	to be blessed.
	אתפרש	*ʾitpāraš*	to separate (intrans.).

Ct	אתותב	*ʾittotab*	to settle (intrans.).
	אתחזי	*ʾittaḥzi*	to appear.

APPENDICES

APPENDIX I: Feminine Nouns Ending in *-vCtā*:

1. *-a-* is reduced to *-ø-* in the abs. an cst. forms, resulting in other changes to the stem:

emphatic	absolute	construct	emph.pl.	
ᶜəgaltā	*ᶜaglā*	*ᶜaglat*	*ᶜaglātā*	heifer
nədabtā	*nidbā*	*nidbat*	*nidbātā*	free-will offering
ᶜəlaltā	*ᶜaləlā*	*ᶜaləlat*	*ᶜaləlātā*	produce

2. *-i-* and *-e-* are sometimes reduced, sometimes not:

kəništā	*kinšā/kənešā*	*kinšat*		congregation
nəbiltā	*nəbilā*	*niblat*		corpse
gəzertā	*gəzerā*	*gəzerat*		decree

active participle G:

kātebtā	*kātəbā*	*kātəbat*	*kātəbātā*	writing

3. *-u-* and *-ā-* are normally not reduced:

šəyārtā	*šəyārā*	*šəyārat*	*šəyārātā*	caravan
gənubtā	*gənubā*	*gənubat*	*gənubātā*	theft

APPENDIX II: Nouns in *-itā* and *-utā*.

These go back to two originally distinct types:

1. Those with *-it* and *-ut* are sufixes used to form abstract nouns; the regular inflection is

zarᶜitā	*zari*	*zarᶜit*	*zarᶜəyātā*	descendant
malkutā	*malku*	*malkut*	*malkəwātā*	kingdom.

2. Those in which *-it* and *-ut* are the result of phonetic changes involving *y* or *w* as the third root consonant. These sometimes follow the inflection of *zarᶜitā* and *malkutā*, as, e.g.,

kəsutā	*kəsu*	*kəsut*		garment

Often, however, they show traces of the more original form:

rəᶜutā	*raᶜwā*	*rəᶜut*	*raᶜwātā*	will, desire
ᶜəritā/ᶜaryətā	*ᶜaryā*	*ᶜaryat*		nakedness

See further Appendix III.

Note also the noun *ṣəlotā* (originally **ṣalawat-*):

ṣəlotā	*ṣəlo*	*ṣəlot*	*ṣalwātā*	prayer

APPENDIX III: Nouns and Adjectives final -*y*, -*w* (including G passive participles of verbs III-Weak):

ADJECTIVES (*qəše* hard, difficult):

	MASCULINE		FEMININE	
	SINGULAR	PLURAL	SINGULAR	PLURAL
abs.	*qəše (qəši)*	*qəšan*	*qašyā*	*qašyān*
cst.	*qəše*	*qəše (qašye)*	*qašyat/qəšit*	*qašyāt*
emph.	*qašyā*	*qəšayyā*	*qašyətā/qəšitā*	*qašyātā*

Similarly G active participles of verbs II-Weak:

abs.	*bāne*	*bānan*	*bānəyā*	*bānəyān*
cst.	*bāne*	*bāne*	*bānəyat/bānit*	*bānəyāt*
emph.	*bānəyā*	*bānayyā*	*bānitā*	*bānəyātā*

But note also, e.g., *rāʿəyā* shepherd, pl. *rāʿəwātā*.

NOUNS (*gadyā* kid; *ʾaryā* lion; *ḥedwā* joy; *ḥizwā* appearance):

	SINGULAR	PLURAL	SINGULAR	PLURAL
abs.	*gədi*	*gadyin/gədin*	*ʾəri*	*ʾaryāwān*
cst.	*gədi*	*gadye/gəde*	*ʾəri*	*ʾaryāwāt*
emph.	*gadyā*	*gədayyā*	*ʾaryā*	*ʾaryāwātā*
abs.	*ḥédu*		*ḥézu*	*ḥizwin*
cst.			*ḥézu*	*ḥizwe*
emph.	*ḥidwā/ḥadwā*		*ḥizwā*	*ḥizwayyā*

APPENDIX IV: Gentilics and Other Adjectives in -*ay* (cf. also ordinal numbers, p. 65):

Miṣray Egyptian

	MASCULINE		FEMININE	
	SINGULAR	PLURAL	SINGULAR	PLURAL
abs.	*Miṣray/āy*	*Miṣrāʾin*	*Miṣrāʾā*	*Miṣrāʾān*
cst.	*Miṣray/āy*	*Miṣrāʾe*	—	—
emph.	*Miṣrāʾā*	*Miṣrāʾe*	*Miṣretā*	*Miṣrayyātā*

For the fem. sg. emph. there also occur forms like *Miṣritā* and *Miṣrāytā*

y may replace *ʾ* in all forms: e.g., m. pl. emph. *Miṣrāye*, fem. sg. abs. *Miṣrāyā*.

APPENDIX V: VERB PARADIGMS

1. *Sound Verbs*

	G	G stative	D	C	Gt	Dt	Ct
	Peal		Pael	Aphel	Ithpeel	Ithpaal	Ittaphal
Perf. 3ms	כְּתַב	קְרִיב	כַּתִּיב	אַכְתֵּב	אִתְכְּתֵב	אִתְכַּתַּב	אִתַּכְתַּב
3fs	כֶּתְבַת	קְרִיבַת	כַּתִּיבַת	אַכְתִּבַת	אִתְכַּתְבַת	אִתְכַּתְּבַת	אִתַּכְתְּבַת
2ms	כְּתַבְתָּ(א)	קְרִיבְתָּ(א)	כַּתִּיבְתָּ(א)	אַכְתִּיבְתָּ(א)	אִתְכְּתִיבְתָּ(א)	אִתְכַּתַּבְתָּ(א)	אִתַּכְתַּבְתָּ(א)
2fs	כְּתַבְתְּ	קְרִיבְתְּ	כַּתִּיבְתְּ	אַכְתִּיבְתְּ	אִתְכְּתִיבְתְּ	אִתְכַּתַּבְתְּ	אִתַּכְתַּבְתְּ
1cs	כִּתְבֵית	קְרִיבֵית	כַּתִּיבֵית	אַכְתִּיבֵית	אִתְכְּתִיבֵית	אִתְכַּתְּבֵית	אִתַּכְתְּבֵית
3mp	כְּתַבוּ	קְרִיבוּ	כַּתִּיבוּ	אַכְתִּיבוּ	אִתְכְּתִיבוּ	אִתְכַּתַּבוּ	אִתַּכְתַּבוּ
3fp	כְּתַבָא	קְרִיבָא	כַּתִּיבָא	אַכְתִּיבָא	אִתְכְּתִיבָא	אִתְכַּתַּבָא	אִתַּכְתַּבָא
2mp	כְּתַבְתּוּן	קְרִיבְתּוּן	כַּתִּיבְתּוּן	אַכְתִּיבְתּוּן	אִתְכְּתִיבְתּוּן	אִתְכַּתַּבְתּוּן	אִתַּכְתַּבְתּוּן
2fp	כְּתַבְתִּין	קְרִיבְתִּין	כַּתִּיבְתִּין	אַכְתִּיבְתִּין	אִתְכְּתִיבְתִּין	אִתְכַּתַּבְתִּין	אִתַּכְתַּבְתִּין
1cp	כְּתַבְנָא	קְרִיבְנָא	כַּתִּיבְנָא	אַכְתִּיבְנָא	אִתְכְּתִיבְנָא	אִתְכַּתַּבְנָא	אִתַּכְתַּבְנָא
Imf. 3ms	יִכְתּוּב	יִקְרַב	יְכַתֵּב	יַכְתֵּב	יִתְכְּתֵב	יִתְכַּתַּב	יִתַּכְתַּב
3fs	תִּכְתּוּב	תִּקְרַב	תְּכַתֵּב	תַּכְתֵּב	תִּתְכְּתֵב	תִּתְכַּתַּב	תִּתַּכְתַּב
2ms	תִּכְתּוּב	תִּקְרַב	תְּכַתֵּב	תַּכְתֵּב	תִּתְכְּתֵב	תִּתְכַּתַּב	תִּתַּכְתַּב
2fs	תִּכְתְּבִין	תִּקְרְבִין	תְּכַתְּבִין	תַּכְתְּבִין	תִּתְכַּתְבִין	תִּתְכַּתְּבִין	תִּתַּכְתְּבִין
1cs	אֶכְתּוּב	אֶקְרַב	אֲכַתֵּב	אַכְתֵּב	אֶתְכְּתֵב	אֶתְכַּתַּב	אֶתַּכְתַּב
3mp	יִכְתְּבוּן	יִקְרְבוּן	יְכַתְּבוּן	יַכְתְּבוּן	יִתְכַּתְבוּן	יִתְכַּתְּבוּן	יִתַּכְתְּבוּן
3fp	יִכְתְּבָן	יִקְרְבָן	יְכַתְּבָן	יַכְתְּבָן	יִתְכַּתְבָן	יִתְכַּתְּבָן	יִתַּכְתְּבָן
2mp	תִּכְתְּבוּן	תִּקְרְבוּן	תְּכַתְּבוּן	תַּכְתְּבוּן	תִּתְכַּתְבוּן	תִּתְכַּתְּבוּן	תִּתַּכְתְּבוּן
2fp	תִּכְתְּבָן	תִּקְרְבָן	תְּכַתְּבָן	תַּכְתְּבָן	תִּתְכַּתְבָן	תִּתְכַּתְּבָן	תִּתַּכְתְּבָן
1cp	נִכְתּוּב	נִקְרַב	נְכַתֵּב	נַכְתֵּב	נִתְכְּתֵב	נִתְכַּתַּב	נִתַּכְתַּב
Imv. ms	כְּתוּב	קְרַב	כַּתֵּב	אַכְתֵּב	אִתְכְּתֵב	אִתְכַּתַּב	אִתַּכְתַּב
fs	כְּתוּבִי	קְרַבִי	כַּתִּיבִי	אַכְתִּיבִי	אִתְכְּתִיבִי	אִתְכַּתַּבִי	אִתַּכְתַּבִי
mp	כְּתוּבוּ	קְרַבוּ	כַּתִּיבוּ	אַכְתִּיבוּ	אִתְכְּתִיבוּ	אִתְכַּתַּבוּ	אִתַּכְתַּבוּ
fp	כְּתוּבָא	קְרַבָא	כַּתִּיבָא	אַכְתִּיבָא	אִתְכְּתִיבָא	אִתְכַּתַּבָא	אִתַּכְתַּבָא
Act. ptcp. ms	כָּתֵב		מְכַתֵּב	מַכְתֵּב	מִתְכְּתֵב	מִתְכַּתַּב	מִתַּכְתַּב
mp	כָּתְבִין		מְכַתְּבִין	מַכְתְּבִין	מִתְכַּתְבִין	מִתְכַּתְּבִין	מִתַּכְתְּבִין
Pass. ptcp. ms	כְּתִיב		מְכַתַּב / מְכוֹתַב	מַכְתַּב / מוּכְתַב			
Infin.	מִכְתַּב	מִקְרַב	כַּתָּבָא	אַכְתָּבָא	אִתְכְּתָבָא	אִתְכַּתָּבָא	אִתַּכְתָּבָא

2. Verbs III–weak

	G	G stative	D	C	Gt	Dt	Ct
	Peal		Pael	Aphel	Ithpeel	Ithpaal	Ittaphal
Perf. 3ms	בְּנָא	חֲדִי	בַּנִּי	אַבְנִי	אִתְבְּנִי	אִתְבַּנִּי	אִתַּבְנִי
3fs	בְּנָת	חֲדִיאַת	בַּנִּיאַת	אַבְנִיאַת	אִתְבְּנִיאַת	אִתְבַּנִּיאַת	אִתַּבְנִיאַת
2ms	בְּנֵיתָ(א)	חֲדִיתָ(א)	בַּנִּיתָ(א)	אַבְנִיתָ(א)	אִתְבְּנִיתָ(א)	אִתְבַּנִּיתָ(א)	אִתַּבְנִיתָ(א)
2fs	בְּנֵית	חֲדִית	בַּנִּית	אַבְנִית	אִתְבְּנִית	אִתְבַּנִּית	אִתַּבְנִית
1cs	בְּנֵית(י)	חֲדִית(י)	בַּנִּית(י)	אַבְנֵית(י)	אִתְבְּנִית(י)	אִתְבַּנִּית(י)	אִתַּבְנֵית(י)
3mp	בְּנוֹ	חֲדִיו/חֲדִיאוּ	בַּנִּיאוּ	אַבְנִיאוּ	אִתְבְּנִיאוּ	אִתְבַּנִּיאוּ	אִתַּבְנִיאוּ
3fp	בְּנָאָה	חֲדִיאָה	בַּנִּיאָה	אַבְנִיאָה	אִתְבְּנִיאָה	אִתְבַּנִּיאָה	אִתַּבְנִיאָה
2mp	בְּנֵיתוֹן	חֲדִיתוֹן	בַּנִּיתוֹן	אַבְנִיתוֹן	אִתְבְּנִיתוֹן	אִתְבַּנִּיתוֹן	אִתַּבְנִיתוֹן
2fp	בְּנֵיתֵין	חֲדִיתֵין	בַּנִּיתֵין	אַבְנִיתֵין	אִתְבְּנִיתֵין	אִתְבַּנִּיתֵין	אִתַּבְנִיתֵין
1cp	בְּנֵינָא	חֲדִינָא	בַּנִּינָא	אַבְנִינָא	אִתְבְּנִינָא	אִתְבַּנִּינָא	אִתַּבְנִינָא
Imf. 3ms	יִבְנֵי	יֶחְדֵּי	יְבַנֵּי	יַבְנֵי	יִתְבְּנֵי	יִתְבַּנֵּי	יִתַּבְנֵי
3fs	תִּבְנֵי	תֶּחְדֵּי	תְּבַנֵּי	תַּבְנֵי	תִּתְבְּנֵי	תִּתְבַּנֵּי	תִּתַּבְנֵי
2ms	תִּבְנֵי	תֶּחְדֵּי	תְּבַנֵּי	תַּבְנֵי	תִּתְבְּנֵי	תִּתְבַּנֵּי	תִּתַּבְנֵי
2fs	תִּבְנֵן	תֶּחְדֵּן	תְּבַנֵּן	תַּבְנֵן	תִּתְבְּנֵן	תִּתְבַּנֵּן	תִּתַּבְנֵן
1cs	אֶבְנֵי	אֶחְדֵּי	אֲבַנֵּי	אַבְנֵי	אֶתְבְּנֵי	אֶתְבַּנֵּי	אֶתַּבְנֵי
3mp	יִבְנוֹן	יֶחְדּוֹן	יְבַנּוֹן	יַבְנוֹן	יִתְבְּנוֹן	יִתְבַּנּוֹן	יִתַּבְנוֹן
3fp	יִבְנְיָן	יֶחְדְּיָן	יְבַנְּיָן	יַבְנְיָן	יִתְבְּנְיָן	יִתְבַּנְּיָן	יִתַּבְנְיָן
2mp	תִּבְנוֹן	תֶּחְדּוֹן	תְּבַנּוֹן	תַּבְנוֹן	תִּתְבְּנוֹן	תִּתְבַּנּוֹן	תִּתַּבְנוֹן
2fp	תִּבְנְיָן	תֶּחְדְּיָן	תְּבַנְּיָן	תַּבְנְיָן	תִּתְבְּנְיָן	תִּתְבַּנְּיָן	תִּתַּבְנְיָן
1cp	נִבְנֵי	נֶחְדֵּי	נְבַנֵּי	נַבְנֵי	נִתְבְּנֵי	נִתְבַּנֵּי	נִתַּבְנֵי
Imv. ms	בְּנִי/בְּנֵי	חֲדִי	בַּנִּי	אַבְנִי	אִתְבְּנִי	אִתְבַּנִּי	אִתַּבְנִי
fs	בְּנָא	חֲדָא	בַּנָּא	אַבְנָא	אִתְבְּנָא	אִתְבַּנָּא	אִתַּבְנָא
mp	בְּנוֹ	חֲדוֹ	בַּנּוֹ	אַבְנוֹ	אִתְבְּנוֹ	אִתְבַּנּוֹ	אִתַּבְנוֹ
fp	בְּנָאָה	חֲדָאָה	בַּנָּאָה	אַבְנָאָה	אִתְבְּנָאָה	אִתְבַּנָּאָה	אִתַּבְנָאָה
Act. ms ptcp. mp	בָּנֵי		מְבַנֵּי	מַבְנֵי	מִתְבְּנֵי	מִתְבַּנֵּי	מִתַּבְנֵי
	בָּנֵן		מְבַנֵּן	מַבְנֵן	מִתְבְּנֵן	מִתְבַּנֵּן	מִתַּבְנֵן
Pass. ms ptcp.	בְּנֵי		מְבֻנָּא	מוּבְנָא			
Infin.	מִבְנֵי	מֶחְדֵּי	בַּנָּאָה	אַבְנָאָה	אִתְבְּנָאָה	אִתְבַּנָּאָה	אִתַּבְנָאָה

APPENDIX VI: NOTES to Targum Onqelos to Genesis 12-16 (according to the edition of Alexander Sperber, *The Bible in Aramaic*, volume I: *the Pentateuch* [Leiden, 1959]).

Abbreviations:

abs.: absolute state.

Berliner: A. Berliner, *Targum Onkelos* (Berlin, 1884), an edition with Tiberian pointing; the pointing of this version is not cited in Sperber's critical apparatus.

cst.: construct state.

GN: geographical name.

MT: the Hebrew of the masoretic text.

PN: personal name.

var.: variant text (in the critical apparatus of Sperber's edition).

§ refers to sections of T. O. Lambdin, "An Introduction to the Aramaic of Targum Onqelos" (typescript).

* indicates a common word that should be learned.

Chapter 12

1. *yallādutā* place of birth.
   ʾaḥziyennā read with the var. *ʾaḥzennāk* (see §21.2 b).
2. *rəbā G to grow, increase, become great; *rabbi* D to make great, increase, raise, rear.
   məbārak see §22.1.
3. *lāṭeṭ* (a *pālel* verb, a pseudo-conjugation corresponding to the Hebrew *pōlēl*) = **lāṭ (yəlūṭ)* G to curse.
   *zarʿitā (f.; pl. *zarʿəyātā*) descendent, family.
4. *Loṭ* PN.
   šibʿin variant of *šabʿin*.
   wə-ḥameš for expected *wa-ḥəmeš* (cf. the var.).
   Ḥārān GN.
5. *Śāray* PN.
   **šaʿ(ə)bed* (a *šaphel* verb, conjugated like *ʾaphel*) to subject; here: to convert.
   di-Kanʿan and *di-Kānʿan* are both typographical errors for *di-Knaʿan/di-Knāʿan*; the long *ā* of the second form is in imitation of the Hebrew pausal form.
6. *Šəkam* GN.
   Morah GN.
   Kənaʿənāʾā Canaanite.
8. *Bet ʾel* GN.
   U-praseh a typographical error for *u-parseh* (cf. §21.2 a); *parseh lə-maškəneh = pəras yāt maškəneh.*
   ʿĀy GN.
9. *ʾāzel wə-nāṭel* cf. §18.1 (end).
11. *qərib* either for *qəreb* (cf. the var.), or for the adjective *qārib* near (cf. the discussion of *taqqip* in Vocabulary 18).
    *hā particle introducing an affirmation (Hebrew *hinnēh*); with following noun: 'here is'.
    yādaʿnā cf. §18.2.
    *ḥizwā (abs. *ḥézu*; pl. *ḥizwayyā*) sight, vision, appearance.
12. Read *yiḥzan* (typo).
    *qayyem D to confirm, establish; here: to let live.
13. *ʾoṭeb C (imperfect in G: *yiṭab* [a Hebraism for *yeṭab*; cf. var.]) to be well (here impersonal: *ʾoṭeb lə-X* it was well with X; X prospered, was fine).
    **-áki* an archaic form of the 2fs suffix (usually *-ak*), used here in pause.
15. *parʿoh pharaoh.
17. *ʿal ʿésaq (prep.) because of, on account of.
18. *ḥawwi D to tell, inform (someone: *lə-*).
19. *ʾamart* for *ʾəmart* (cf. var.).
    ʾaḥāt for *ʾəḥāt* (cf. var.).

Chapter 13

3. *maṭṭəlānā* journey (cf. *nəṭal*).
   qadmetā former time or occasion; *bə-qadmetā* previously.
5. *ʾap* (adv.) also, likewise, even.
6. *sobar* (anomalous verb type) to bear, support.
   Read *qinyānəhon* (typo).
7. One expects *rāʿe* (cst.) for *rāʿan*, or *yāt* after *rāʿan*.
   Pərizzāʾā Perizzite.
10. *zəqap (yizqop)* G to raise, lift up.
    Yardənā GN.
    kol with suffixes has the base *kull-*.
    bet šiqyā an irrigated (or well-watered) area (cf. *ʾašqi*).
    Sədom GN.
    ʿəmorāh GN.
    māṭe (prep.) as far as (lit.: reaching, extending to).
    Ṣóʿar GN.
11. *bəhar (yibḥar)* G to choose.
    qadmeta here: east.
    ʾəḥóhi error for *ʾəḥúhi* (cf. var.).
13. *ʾanše* a Hebraism (cf. MT); *ʾənāše* is expected (cf. var.).
    māmonā usually means 'wealth, money' in Aramaic.
    giwyətā/gəwitā (pl. *giwyātā/gəwiyātā*) body.
15. *ʿāləmā* world; eternity; *ʿad ʿāləmā* forever.
16. *ʿaprā* dust.
    let (negative predicative particle) there is/are not; *ʾipšār* possibility (originally: division, alternative);
        let ʾipšār it is not possible (to do: *də-* + imperfect or *lə-* + infinitive).
17. *hallek* D to walk, go.
    ʾurkā length.
    putyā width.
18. *Mamreʾ* PN.
    Ḥabron GN.

Chapter 14

1. *ʾamrāpal* PN; *Bābal* GN; *ʾaryok* PN; *ʾallasar* GN; *Kədār-lāʿómar* PN; *ʿelām* GN; *Tidʿāl* PN.
   ʿaməme for *ʿaməmayyā*; an emphatic plural in *-e* (cf. eastern Aramaic dialects).
2. *Bāraʿ* PN; *Biršaʿ* PN; *Šinʾāb* PN; *ʾadmāh* GN; *Šamʿébar* PN; *Ṣəboyim/ Ṣəboʾim* GN; *Bálaʿ* GN.
3. *yammā* sea.
   milḥā salt.
4. *tarta ʿasre* twelve.
   təlāt ʿasre thirteen.
   mərad G to rebel.
5. *ʾarbaʿ ʿasre* fourteen.
   məhā G to strike, smite.
   gibbārā warrior (for MT *rəpāʾîm*).
   ʿaštərot Qarnáyim GN.
   taqqipayyā translates MT *haz-zûzîm* (gentilic?).
   Hāmətā GN.
   ʾemətānā (adj.) fearsome (here an emphatic plural in *-e*); translates MG *hā-ʾêmîm* (gentilic?).
   Šāweh Qiryātáyim GN.
6. *Ḥorāʾā* Hurrian.
   Seʿir GN; *Pāʾran* GN.
   səmak G to lean upon; *səmik ʿal* bordering on.
7. *pillug* (Hebrew) division; *dinā* legal case, decision, judgment; *pillug dinā* renders MT *ʿên mišpāṭ*

('spring of judgment').

Rəqām GN (MT *Qādēš*).

ᵓəmāləqāᵓā Amalekite.

ᵓəmorāᵓā Amorite.

ᶜen Gádi GN.

8. *saddar D to arrange, position, set up; *saddar qərābā* to join battle.

9. *li-qbel (prep.) against.

10. *ḥemārā* bitumen, pitch.

11. *šəbā G to capture.

13. *šezeb (anomalous verb type; loan from Akkadian) to save; *məšezab (passive ptcpl) survivor, fugitive.
    *ᶜibrāᵓā Hebrew.

    šəre error(?) for *šāre*.

    ᵓaškol PN; *ᶜāner* PN.

    *ᵓənāš qəyāmā ally/allies.

14. *zārez D to rouse, muster.

    *təmānat ᶜasre eighteen.

    Dān GN.

15. *ᵓitpəlag* error for Gt *ᵓitpəleg* (cf. var.) or Dt *ᵓitpallag*.

    Ḥobāh GN.

    Dammásaq GN.

17. *pənā* G to turn; *panni* D to clear, remove; to level; *məpanna* (rare passive ptcpl form) clear, levelled (MT *ᶜémeq šāwēh* 'valley of the Plain').

    resā race(-course); *bet resā* race-course, arena (MT *ᶜémeq ham-mélek* 'king's valley').

18. *Malki-ṣádaq* PN.

    Yərušlam GN.

    *šammeš D to minister, wait upon.

    ᵓel El (divine name).

    ᶜillay (adj.; emphatic *ᶜillāᵓā*) high(est).

20. *sānəᵓā* archaic or Hebraizing for *sānəyā enemy (participle of *sənā G to hate).

    *kollā (emphatic state of *kol*) everything, the whole.

22. *ᵓərem C to raise, lift up.

23. *ḥuṭā thread.

    *məsānā shoe; *ᶜarqətā* strap; *ᶜarqat məsānā* shoe-lace.

    ᶜattar D (of *ᶜətar*) to make rich.

24. *bār min = bar min*.

    ᵓakkal D = G(?), or mistake for G (cf. var.).

    *ḥullāqā portion, share.

Chapter 15

1. *nəbuᵓā prophecy, inspiration, vision.

   *tuqpā (abs./cst. *təqop*) strength.

   *ᵓagrā reward; pay(ment).

2. *Ywy ᵓəlohim* (Hebrew) '(o) Lord God'.

   də-lā here: without.

   *waldā child, offspring.

   *parnāsā (loan from Greek πρόνοος) administration; *bar parnāsā* manager (MT *ben-méšeq*).

   Dammasqāᵓā Damascene.

   ᵓəli-ᶜázar PN.

4. **ᵓəlāhen/ᵓillāhen* but (rather), however, on the contrary.

5. *səkā* G to look; *ᵓistakki* Dt to look.

   *kə-den thus (lit.: like this).

6. *hemen (irregular C verb) to believe.

   **ḥəšab/ḥəšeb* G to think, plan; to reckon, consider, regard.

zākutā (f.; abs. *zāku*) merit, favor, justice.

7. *ʾur* GN.

Kasdāʾā Chaldaean.

9. **ʿiglā* calf.

*ʿizzā (f.) she-goat.

*dikrā male; ram.

šapninā turtle-dove.

yonā (m.) dove, pigeon; the final *-h* is archaic or a Hebraism.

10. *palleg* D to split.

*šəwe half; equal portion.

yəhab here: to place.

palgā/pilgā piece.

lā-qābel reflects Tiberian pointing *(lo-qŏbel)* for Babylonian *liqbel*.

*habrā companion, counterpart.

*ʿopā (collective) fowl, bird.

12. **šimšā* (f. and m.) sun; note: *ʿāl*, of sun, 'to set'.

*šintā (f.) sleep.

*ʾemətā fear.

*qablā darkness.

13. **middāʿ* a *miqtāl* infinitive (G); these occur, along with the more common *miqtal* forms, in imitation of the Hebrew infinitive absolute construction, to emphasize the finite verb.

*dayyārā sojourner, dweller (cf. *dār*).

yipləhun (also in v. 14) error(?) for *yapləhun* (so Berliner).

*ʿanni D to oppress.

14. **ken* (adv.) thus; **bātar ken* afterwards; **ʿal ken* therefore.

15. **sebutā* (f.) old age; here with *ś* for *s* (archaism or Hebraism).

16. **dārā* generation.

rəbiʿāy see §22.6.

*šəlim (adj.) complete, whole, finished; perhaps here for *šəlem* (so Berliner): **šəlem* G to be finished, completed, whole; to come to an end.

*hobā guilt, debt.

17. *ʿəl(l)at* error for *ʿāllat* (cf. var.); *wa-hwāt šimšā ʿāllat* imitates the asyndetic construction of the MT: *wa-yhî haš-šémeš bắʾāh* 'the sun had set'.

tannurā furnace, brazier.

tənānā/tannənā/tānənā smoke; *di-* is either an error for *də-* (cf. var.) or reflects a variant vocalization of the noun *(di-tnān)*.

bāʿorā torch.

*ʾiššātā (f. sg.; abs. *ʾiššā*) fire.

*ʿədā G to pass (by, over, through).

18. **nahlā* wadi, stream.

*Pərāt the Euphrates.

19. *Šāləmāʾā* gentilic (MT *haq-Qênî*).

Qənizzāʾā gentilic (Qenizzite).

*qadmonay (adj.; abs. *qadmonāʾā*) ancient; here: *Qadmonāʾā* gentilic. (Qadmonite).

20. *hittāʾā* gentilic (Hittite).

Pərizzāʾā gentilic (Perizzite).

gibbārā cf. 14:5.

21. *Gargišāʾā* gentilic (Gargishite; MT *Girgāšî*).

Yəbusāʾā gentilic (Jebusite).

Chapter 16

2. *mənaʿni* for *manʿáni* (cf. var.).

mā ʾim (also *māʾim*) perhaps; how? when?

ʾitbəni Gt to be built (up); to acquire offspring.

3. *sopā end; mis-sop at the end of, after.
    baʿəlah Tiberianizing for baʿlah (cf. var.).

4. *ʿaddi D to become pregnant; to remove.
    *qal/qāl (root q-l-l) G become small, unimportant, of little esteem.
    *ribbonā lord, master; *ribbonətā lady, mistress.

6. ʿenáki for -áki, cf. note to 12:13.

7. Ḥagrā GN (MT Šûr).

8. ʾātyā for ʾātəyā (cf. ʾāzəlā).

9. *ʾištaʿbad (Št) passive and reflexive of šaʿbed (12:5); the a afer ʿ (in the form in Sperber's main text) reflects a Tiberian ḥāṭēp vowel (ʾištaʿăbad).

10. *ʾasgi C to increase (trans.); for ʾasgāʾā, see note to 15:13.
    *sagyā (abs./cst. səge) multitude, large amount.

11. Yišmāʿe(ʾ)l PN.

12. *mārodā rebel; wild ass (MT péreʾ ʾādām); in the variant: ʿārodā wild ass.
    *ṣərik (adj.) needed, necesary; needing, needy.
    ʾəhóhi for ʾaḥóhi.

14. qərā here impersonal: one called.
    *qayyām (adj.) living, existing, enduring.
    Rəqām, Ḥagrā GNs (MT Qādeš, Bǻred).

15. d-əlédat error (typo?) for d-ilédat (so Berliner).

Vocabulary in Lambdin, *Introduction to Targumic Aramaic*

Aramaic	Gloss	= Hebr.	Les.
ʾab, pl. ʾəbāhātā	father	ʾāb	14
ʾəbad, yebad	to perish, die	ʾbd	1
ʾizgaddā	(ordinary) messenger (Pers.)		15
ʾəzal, yezel	to go	hlk	1
ʾəhad, yehod	to seize, grasp, lay hold of; close (door)	ʾḥz	7
ʾah, pl. ʾahayyā	brother	ʾāḥ	14
ʾəhātā, cs./abs. ʾəhāt, pl. ʾah(h)əwātā sister (my sister: ʾəhāti or ʾəhāt)		ʾāḥôt	19
ʾahsānətā	possession, inheritance; cf. ʾahsen		14
ʾuhrān, ʾuhri, ʾuhrānin, ʾuhrānəyān other		ʾaḥēr	22
ʾəkal, yekol	to eat	ʾkl	4
ʾilānā	tree	ʿēṣ	7
ʾim	if	ʾim	21
ʾamtu	maidservanthood (in idiom)		5
ʾamtā, pl. ʾamhātā	female servant, slave	ʾāmā	6
ʾimmā, pl. ʾimmāhātā	(f.) mother (my mother: ʾimmā)	ʾēm	11
ʾəmar, yemar, memar	to say	ʾmr	7
lə-memar	intro dir. quote	lē(ʾ)mōr	12
ʾān	where?	ʾān	8
lə-ʾān	whither?		8
mənān	whence?		8
ʾənā	I	ʾănî / ʾānōkî	18
ʾənáhnā	we	ʾānáḥnû	18
ʾinnin	they (f.)	hēn	18
ʾinnun	they (m.)	hēm	18
ʾənāšā, cs./abs. ʾənāš	man, men; sg. can be coll.	ʾĕnôš	19
ʾəsar, yesar	to bind, take captive	ʾsr	9
ʾappayyā	(pl.) face, surface	pānîm	9
ʾapreš	to divide, separate	bdl C	14
ʾurhā / ʾorha, cs./abs. ʾórah, pl. ʾurhātā (f.) way, road, conduct, behavior		ʾórah	18
ʾəre	that, the fact that; when, since, bec.	kî	7
ʾorāytā	the Torah	tôrā	18
ʾarʿā	(f.) land, country; the earth	ʾéreṣ	2
ʾəšad, yešod	to pour out, shed, deposit		20
ʾətā, yete	to come	bwʾ / ʾth	10
C ʾayti	to bring; to cause to come	bwʾ C	15
ʾatt	you (f. sg.)	ʾatt	18
ʾatt	you (m. sg.)	ʾattā	18
ʾattin	you (f. pl.)	ʾatten	18
ʾattun	you (m. pl.)	ʾattem	18
ʾittu	wifehood (in idiom)		5
ʾittətā, pl. nəšayyā	woman, wife	ʾiššā	1
ʾattānā / ʾətānā	she-ass	ʾātōn	6
ʾatrā	place, site	cf. ʾăšer	8
bə-	in, within; with (instr.)	bə-	2
bə-go, bəgawwi	in, within, in the midst of	bə-tôk	4
bə-yad	into the hand/power/control of; through, by means of		4, 9
b-idā də	into the hand/power/control of; through, by means of		9
bə-ken	at that time, in those days		18
bi-ṣṭar	beside, near	ʾéṣel / bə-ṣad	11
bə-ʿene	in the eyes of, in the opinion of	bə-ʿênê	17

Aramaic	Gloss	= Hebr.	Les.
bəʾeš	to be/become/seem bad; cf. *biš*		17
bədil	because of, for the sake of	*baʿăbûr*	19
bədil də-	so that, in order that (+ impf.)	*ləmáʿan*	19
ben	between (*ben u-ben* or *ben x lə-y*)	*bên*	11
bənā, yibne	to build	*bnh*	10
baʿlā	husband, owner	*báʿal*	6
bəʿīrā	cattle (bulls, oxen, cows)	*bāqār / bəʿîr*	6
bārā	the outside (of a place)	*ḥûṣ*	9
bār min	except, except for, other than		9
lə-bārā	to the outside		9
mib-bārā	on the outside (of: *lə*)		9
lə-mib-bārā	to the outside (of: *lə*)		9
bərā	son	*běn*	6
bərattā	daughter	*bat*	6
berā	(f.) well, pit	*bəʾēr*	11
bārek (√brk D)	to bless	*bērēk*	13
Dt *ʾitbārak*	to be blessed		22
birkətā	blessing	*bərākā*	13
biš	bad, evil, wicked	*raʿ*	17
betā	house	*báyit*	3
bātar	after, behind (spatial, temporal)	*ʾaḥărê*	4
bātar də-	after	*ʾaḥărê ʾăšer*	11
gabrā / gubrā	man	*ʾîš*	1
bə-go, bə-gawwi	in, within, in the midst of	*bə-tôk*	4
mig-go, mig-gawwi	from within, from the midst of	*mit-tôk*	4
gəzar, yigzar	to cut; to circumcize	*gzr / krt*	4
gəzar qəyām ʿim	to make a covenant with		4
ʾitgəli (√gly Gt)	to appear, reveal oneself		22
gamlā	camel	*gāmāl*	6
ginnətā	garden	*gan(nā)*	6
dəbar, yidbar	to take (s.th. along with you)	*lqḥ*	2
Gt *ʾiddəbar*	to be taken		22
dahbā	gold	*zāhāb*	8
√d-w-r: *dār, yədur*	to sojourn	*gwr*	11
dəḥel, yidḥal	to be afraid, fear (obj. usu. *min* (*qədām*)	*yrʾ*	5
dəḥeq / dəḥaq	to press, urge; to oppress (*yāt, bə-, lə-*)	*dḥq* twice	9
√d-y-n: *dān, yədin*	to judge	*dyn*	11
dilmā	lest, so that not (+ impf.)	*pen*	19
dāromā	the south	*dārôm*	5
mid-dāromā lə-	to the south of		5
daššā	door, doorleaf	*délet*	7
huʾ	he	*hûʾ*	18
hiʾ	she	*hîʾ*	18
həwāh, yəhe / yihwe	to be; with *lə-*, to become	*hyh*	10
həwāh leh X	he had X		10
hākā	here	*pōh*	12
hekəlā	palace, temple	*hêkāl*	4
hāləkā	hither, to this place	*háləkā*	12
həpak	to overthrow; to convert, change	*hpk*	9
həpak yāt X lə-Y	to change X into Y		9

Aramaic	Gloss	= Hebr.	Les.
zəban	to buy, purchase		
D zabben	to sell	mkr	8
zəᶜer	small (*zuᶜayr diminutive)	ṣāᶜîr / qāṭōn	13
ḥabbel	to destroy	šḥt D / ḥbl D late	17
ḥədi, yiḥde	to rejoice	śmḥ / ḥdh rare	13
ḥədat, f. abs. & m. emph. ḥadtā, f. emph. ḥədattā new		ḥādāš	10
ḥəzā, yiḥze	to see	rʾh / ḥzh	17
C ʾaḥzi	to show, cause to see	rʾh C	10
Ct ʾittaḥzi	to appear		14
ḥay, f. ḥayyā	alive, living		22
ḥəyā	to live, be alive	ḥay	18
ḥayyāb	wicked, evil, guilty of crime	ḥyh	18
ḥakkim	wise, clever	ḥaṭṭāʾ	17
ḥamrā	wine	ḥākām	17
ḥəmārā	he-ass, donkey	yáyin / ḥémer	14
ʾaḥsen (√ḥsn C)	to take possession of (usu: land); to bequeath, hand on (X to Y: yāt X lə-Y); cf. ʾaḥsānətā	ḥămôr	6
ḥaqlā	field	yrš	14
ḥarbā	(f.) sword	śāde	6
ḥəšokā	darkness	ḥéreb	6
		ḥóšek	14
ṭāb	good, just, pleasant		
ṭəmar	to hide, conceal	ṭôb	17
ṭəᶜā	to wander, go astray	ṭmr	9
C ʾaṭᶜi	to lead astray	tᶜh	14
ṭurā	mountain		14
		har	1
yədā, cs. yad	hand	yād	9
bə-yad, b-idā də	into the hand/power/control of; through, by means of		4, 9
yədaᶜ, yiddaᶜ, middaᶜ / medaᶜ	to know	ydᶜ	7
yədaᶜ ʾəre	to know that		7
C hodaᶜ / ʾodaᶜ	to inform (s.o.: yāt) of/about (s.th. yāt)	ydᶜ C	15
yəhab, yitten	to give; to place, set	ntn	3
ʾohi (√yhy C)	to hurry, go hurriedly; to hurry (to do: lə- + inf.)	mhr D	15
Yy, Ywy	writing of the divine name		9
yəkel, yikkol, mikkal / mekal	to be able	yākōl	12
yəled, yəlid, melad	to bear (a child)	yld	16
C ʾoled	to beget	yld C	16
yomā	day	yôm	7
yəmāmā	daylight		14
yəret, yerat	to inherit	yrš	7
yāt	(d. obj. particle)	ʾet- / ʾēt	2
yəteb, yitteb	to sit, dwell, remain, settle	yšb	5
C ʾoteb	to cause to settle	yšb C	15
Ct ʾittotab	to settle (intr.)		22
kə-	like, as, according to	kə-	4
ka-ḥdā	together, as one		12
kad	when kaʾăšer / kî / bə- or kə- + inf.		11
kokəbā	star	kôkāb	11
kol / kull-	all, every, whole, entire	kōl / kol-	7
kallətā	daughter-in-law	kallā	18
kəmā də-	according as, as (conj.)		18

Aramaic	Gloss	= Hebr.	Les.
bə-ken	at that time, in those days		18
ʾitkəneš (√knš Gt)	to be gathered, gather (intr.)		22
Dt ʾitkannaš	to gather (intr.)		22
kaspā	silver, money	késep	2
kəʿan	now, so now, now then	ʿattā	20
kapnā	famine	rāʿāb	5
karmā	vineyard	kérem	9
kətab	to write	ktb	2
lə-	to, for (a person), to into (a place)	lə-, ʾel	1
lə-ʾān	whither?		8
lə-bārā	to the outside		9
lə-mā	why?	lā́mmā	2
lə-madnəḥā	east(ward)		5
lə-memar	intro dir. quote	lē(ʾ)mōr	12
lə-mib-bārā	to the outside (of: lə)		9
lə-qaddāmut	(out) to meet	liqra(ʾ)t	13
lə-tammān	to there, thither		1
lā	(negative)	lōʾ, ʾal	1
ʾalwi (√lwy C)	to accompany	cf. lwh	14
ləwāt	to, unto, into the presence of (s.o.)	ʾel / lipnê	3
mil-ləwāt	from the presence of	mil-lipnê	3
laḥdā	very much, greatly	məʾōd ?	12
laḥmā	bread, food	léḥem	3
leləyā	night	laylā	7
mā	what?	mā	7
lə-mā	why?	lā́mmā	2
mā(ʾ)nā	vessel, utensil	kəlî / ʾŏnî	8
madbəḥā, cs. madbaḥ	altar	mizbēᵃḥ	9
madbərā	desert, steppe, wilderness		5
madnəḥā	the east	mizrāḥ	5
lə-madnəḥā	east(ward)		5
mim-madnaḥ / madnəḥā	on/to the east of		5
√m-w-t: mit, yəmut	to die	mwt	11
C ʾəmet	to cause to die, put to death	mwt C	15
mayyā	water	máyim	3
mekəlā	food (inf. as noun)		12
maktāšā, cs. maktāš	plague, affliction	négaʿ	15
malʾəkā	angel, divine messenger	malʾāk	15
malkā	king	mélek	1
malkətā	queen	malkā	1
malkutā, pl. malkəwātā	kingdom, reign, rule	malkût, mamlākā	9
mallel (√mll D)	to speak (with: ʿim)	dibbēr	13
Dt ʾitmallal	to converse		22
millətā, pl. millayyā	(f.) word	dābār	11
memərā, cs. memar	word, utterance		12
meməra da-Yy	the Word of the Lord, circumloc. for God		12
lə-memar	intro dir. quote	lē(ʾ)mōr	12
man	who?	mî	7
min	from, out of; partitive	min	1
mənān	whence?		8
mib-bārā	on the outside (of: lə)		9

Aramaic	Gloss	= Hebr.	Les.
mig-go, mig-gawwi	from within, from the midst of	*mit-tôk*	4
mid-dāromā lə-	to the south of		5
mil-ləwāt	from the presence of	*mil-lipnê*	3
mim-madnəhā	on/to the east of		5
mis-sətar	from beside		13
me-ʿal	from upon	*mēʿal*	3
min qədām	from before, from the presence of	*mil-lipnê*	4
mit-tammān	from there, thence	*miššām*	1
mənā, yimne	to count	*mnh*	10
Gt *ʾitməni*	to be counted		22
mənaʿ, yimnaʿ	to prevent, hinder	*mnʿ*	12
məsar, yimsar	to hand over (to into the hand of: *bə-yad, lə-*, or *qədām*)		4
maʿrəbā	the west	*maʿărāb*	5
maṣṣutā	(f.) quarrel, strife; cf. *nəṣā*	*nṣʾ* N, C/*maṣṣā*/*maṣṣût*	19
Miṣrāʾe	the Egyptians		4
Miṣráyim	Egypt		5
maškənā	tent, habitation	*ʾōhel*/*miškān*	3
mešərā	plain, valley	*mîšōr*	3
nəbiyā	prophet	*nābîʾ*	8
nahrā	river	*nāhār*	2
nəhorā	light	*ʾôr*/(*nēr*/*nîr*)	14
nəhat/*nəhet, yehot*	to come/go down, descend	*yrd*	3
C *ʾahet*/*ʾəhet*	to bring/lead/send down	*yrd* C	15
nəṭal, yiṭṭol	to set out, travel	*nsʿ*	1
" "	to raise up, lift, take up	*nśʾ*	3
nəṭar, yiṭṭar	to guard, preserve, keep, observe	*nṣr*	4
nəseb/*nəsab, yissab*	to take (most genl. vb. for taking)	*lqḥ*	5
nəseb X b-ideh	he picked up X		9
nəpal, yippel	to fall	*npl*	3
nəpaq, yippoq	to go forth	*yṣʾ*	1
nəpaq min X	to leave X, depart from X		1
C *ʾappeq*	to bring/lead/send forth; produce	*yṣʾ* C	15
nəpeš, yippoš	to become numerous, widespread		8
napšā, napšātā	(f.) soul, person	*népeš*	18
nəṣā	to quarrel; cf. *maṣṣutā*	*nṣʾ* N, C	19
nəṣab, yiṣṣob	to plant	*nṭʿ*	7
səged, yisgod	to bow down	*hištaḥăwā*	5
səgi	to be/become numerous	*rbh*	17
saggi, saggiʾā	many, much, numerous	*rab(b)*	17
bi-sṭar	beside, near	*ʾēṣel*/*bə-ṣad*	11
mis-sətar	from beside		13
√*s-y-b: sib*/*seb*	to grow old	*zqn*/*śêbā* old age	11
səleq, yissaq	to go up, ascend (intr.)	*ʿlh*	5
C *ʾasseq*	to bring/lead/send up	*ʿlh* C	15
Dt *ʾistallaq*	to go up		22
ʿəbad, yaʿbed	to do, act; to make, fashion	*ʿśh*	7
ʿəbad qərābā ʿim	to wage war against		9
ʿabdā	servant, slave; attendant	*ʿébed*	6
ʿəbar, yiʿbar/*yiʿibar*	to cross (*yāt* or *bə*)	*ʿbr*	2
C *ʾaʿbar*	to lead/take across	*ʿbr* C	14

Aramaic	Gloss	= Hebr.	Les.
ʿad	up to, as far as, until	ʿad	3
ʿal	on, down onto; against; about, concerning, in regard to	ʿal	3
ʿal ʾappe	on the face, surface of; right up against, over against		9
ʿal mā	why?	lā́mmā	2
me-ʿal	from upon	mē̆ʿal	3
√ʿ-l-l: ʿal/ʿāl, yeʿol	to enter (a place: lə-)	bwʾ	11
C ʾaʿel/ʾəʿel	to bring/lead/take in; cause to enter	bwʾ C	15
ʿulemā	boy, lad; servant, attendant	náʿar/ʿélem	4
ʿulemətā	girl, maiden	naʿărā/ʿalmā	4
ʿim, ʿimm-	with, together with	ʿim/ʾet-/ʾēt	4
ʿammā	people, the people; nation	ʿam	1
ʿānā	flock(s) (sheep and goats)	ṣō(ʾ)n	6
ʿenā, pl. ʿenayyā	(f.) eye; well, spring	ʿáyin	17
bə-ʿene	in the eyes of, in the opinion of	bə-ʿênê	17
ʿəraq, yiʿroq/yiʿiroq	to flee	brḥ,nws	1
ʿətar	to be/become rich	ʿšr	17
ʿattir	rich	ʿāšîr	17
ʾitpallag ʿal (√plg Dt)	can = to attack		22
pəlaḥ, yiplaḥ	to serve, work (as slave, etc.)	ʿbd	2
C ʾaplaḥ	to subject, reduce to servitude	ʿbd C	14
paqqed	to command (usu. foll. by dir. command using imv.); to put s.o. (yāt) in charge of (ʿal)	pqd/ṣwh D	18
pəras, yipres	to pitch (a tent)	nṭh	3
ʾapreš (√prš C)	to divide, separate	bdl C	14
Dt ʾitpāraš	to separate (intr.)		22
pitgāmā	word, thing, affair (Pers. lw.)	dābār	2
pətaḥ, yiptaḥ	to open	ptḥ	7
ṣalli (√ṣly D)	to pray	hitpallēl	13
ṣəlotā	prayer	təpillā	13
ṣippunā	the north	ṣāpōn	5
ṣaprā	morning	bṓqer	2
qabbel	to receive	lqḥ/qbl D late	13
qabbel min	to obey		13
qabbel ṣəlotā	to hear a prayer		13
qabbel lə-memar X	to heed, obey X		13
ʾitqəbar (√qbr Gt)	to be buried		22
ʾaqdem (√qdm C)	to do s.th. early or first (usu. + bə-ṣaprā, followed by a 2nd coordinated verb); to go early	škm C	14
lə-qaddāmut (D infin.)	(out) to meet	liqra(ʾ)t	13
qədām	before, in the presence of	lipnê	4
min qədām	from before, from the presence of	mil-lipnê	4
qadmāy	first		22
√q-w-m: qām, yəqum	to arise, stand, stop	qwm	11
C ʾəqem	to set up, establish, to cause to stand, station	qwm C/kwn C	15
Dt ʾitqayyam	to be allowed to live, etc.		22
qətal	to kill	hrg/qṭl	2
qəyāmā/qiyāmā	treaty, covenant; cf. qām	bərît	4
qālā	voice, sound	qôl	8
qənā, yiqne	to acquire, purchase	qnh	10
qinyānā	property, possessions		2

Aramaic	Gloss	= Hebr.	Les.
qərā, yiqre	to call, summon (*lə-*); to name	*qrʾ*	10
qərā yāt šom X Y	to name X Y		10
qəreb, yiqrab	to approach, draw near (to: *lə, ləwāt*)	*qrb*	5
qəreb + inf.	to be on the point of		5
qəreb bə-	to come into contact with, touch		5
D *qāreb*	to bring, present, offer	*qrb* C	13
qərābā	battle, war	*milḥāmā*	9
qurbānā	offering	*minḥā / qorbān*	13
qartā, pl. *qirwayyā*	city	*ʿīr*	1
rab, rabbā, rabrəbayyā	great, big, important	*gādōl*	17
rabbā	as noun, leader, prince, high official		17
rugzā	anger, wrath	*rṓgez*	6
rədap	to pursue (obj. with *bātar*)	*rdp*	4
rəhaṭ / rəheṭ, yirhaṭ	to run	*rwṣ*	4
rəhem, yirham	to love	*ʾhb*	6
ramšā	evening	*ʿéreb*	2
rəʿā, yirʿe, ptcp. *rāʿe*, pl. *rāʿan*	to pasture, tend	*rʿh*	10, 18
rāʿəyā, cs. *rāʿe*, pl. *rāʿəwātā*	shepherd, herdsman	*rōʿe*	18
ʾištəʾar (√*šʾr* Gt)	to survive, remain over		22
šabbaḥ (D)	to praise	*hillēl*	13
ʾištəbi (√*šby* Gt)	to be captured		22
šəbaq	to leave, abandon, forsake	*ʿzb*	4
šəbaq + inf.	to allow		4
šəbaq lə	to forgive		4
šawwi	to put, place, set, set up, make	*śym / šwh* D late	13
šəkeb, yiškob	to lie down	*škb*	8
ʾaškaḥ (√*škḥ* C)	to find, come upon	*mṣʾ*	14
šəlaḥ, yišlaḥ	to send, to send a message/messenger	*šlḥ*	8
šəmayyā	(m. pl.) heaven, the sky	*šamáyim*	11
šəmaʿ, yišmaʿ	to hear	*šmʿ*	8
šəmā, cs. *šom*, pl. *šəmāhātā*	name	*šēm*	9
šəpar	to be/become good	*ṭyb / yṭb*	17
šappir	beautiful, handsome, excellent	*yāpe / ṭôb*	17
ʾašqi (√*šqy* C)	to cause to drink; to water (animals)	*šqh* C	14
šərā	to come to a stop, set up camp, settle down	cf. *škn*	11
D *šāri*	to begin (+ inf. or ptcp.)	*ḥll* C	13
šəti, yište	to drink	*šth*	10
šattā, cs. *šənat*, pl. *šənayyā*	(f.) year	*šānā*	16
təbar, yitbar	to break, break down; to subdue	*šbr*	9
√*t-w-b*: *tāb, yətub*	to return, go/come back	*šwb*	11
C *ʾəteb*	to bring/lead/send back; to answer (a person: *yāt*)	*šwb* C / *ʿnh*	15
təḥot	under, beneath (+pl. sfs.)	*táḥat*	8
tammān	there, in that place	*šām*	1
lə-tammān	to there, thither	*šámmā*	1
mit-tammān	from there, thence	*miššām*	1
tāqen, f. *tāqənā*	good, proper, correct, in good order	*ṭôb / tqn*	18
təqep, yitqap	to be, grow strong, severe, rich, wealthy	*kbd / ḥzq*	5
təqep lə-N	N became angry	*ḥrh lə-*	5
təqep rugzeh bə-	he became angry at/with	*ḥrh lə-*	6
taqqip, f. *taqqipā*	strong, powerful, severe	*ḥāzāq*	18

Aramaic	Gloss	= Hebr.	Les.
torā	bull, ox	šôr / ʾélep	6
torətā	cow	pārā?	6
tārek (√trk D)	to drive out, expel	grš	13
tarʿā	gate (of a city), doorway (house, tent)	šáʿar	7

Vocabulary in Lambdin, *Introduction to Targumic Aramaic*

Aramaic	Gloss	= Hebr.	Les.
ᵓalwi (√lwy C)	accompany	cf. *lwh*	14
kəmā də-	according as, as (conj.)		18
qənā, yiqne	acquire, purchase	*qnh*	10
bātar də-	after	*ᵓaḥărê ᵓăšer*	11
bātar	after, behind (spatial, temporal)	*ᵓaḥărê*	4
ḥay, f. ḥayyā	alive, living	*ḥay*	18
kol / kull-	all, every, whole, entire	*kōl / kol-*	7
šəbaq + inf.	allow		4
madbəḥā, cs. madbaḥ	altar	*mizbḗ°ḥ*	9
malᵓəkā	angel, divine messenger	*malᵓāk*	15
rugzā	anger, wrath	*rṓgez*	6
təqep lə-N	N became angry	*ḥrh lə-*	5
təqep rugzeh bə-	he became angry at/with	*ḥrh lə-*	6
Ct ᵓittaḥzi	appear		22
ᵓitgəli (√gly Gt)	appear, reveal oneself		22
qəreb, yiqrab	approach, draw near (to: lə, ləwāt)	*qrb*	5
√q-w-m: qām, yəqum	arise, stand, stop	*qwm*	11
bə-ken	at that time, in those days		18
ᵓitpallag ᶜal (√plg Dt)	can = to attack		22
biš	bad, evil, wicked	*raᶜ*	17
qərābā	battle, war	*milḥāmā*	9
yəkel, yikkol, mikkal / mekal	be able	*yākōl*	12
dəḥel, yidḥal	be afraid, fear (obj. usu. *min (qədām)*)	*yrᵓ*	5
Dt ᵓitqayyam	be allowed to live, etc.		22
Dt ᵓitbārak	be blessed		22
ᵓitqəbar (√qbr Gt)	be buried		22
ᵓištəbi (√šby Gt)	be captured		22
Gt ᵓitməni	be counted		22
ᵓitkəneš (√knš Gt)	be gathered, gather (intr.)		22
qəreb + inf.	be on the point of		5
Gt ᵓiddəbar	be taken		22
təqep, yitqap	be, grow strong, severe, rich, wealthy	*kbd / ḥzq*	5
šəpar	be/become good	*ṭyb / yṭb*	17
səgi	be/become numerous	*rbh*	17
ᶜətar	be/become rich	*ᶜšr*	17
bəᵓeš	be/become/seem bad; cf. *biš*		17
həwāh, yəhe / yihwe	be; with lə-, become	*hyh*	10
yəled, yəlid, melad	bear (a child)	*yld*	16
šappir	beautiful, handsome, excellent	*yāpe / ṭôb*	17
bədil	because of, for the sake of	*baᶜăbûr*	19
nəpeš, yippoš	become numerous, widespread		8
qədām	before, in the presence of	*lipnê*	4
C ᵓoled	beget	*yld* C	16
D šāri	begin (+ inf. or ptcp.)	*hll* C	13
bi-sṭar	beside, near	*ᵓḗṣel / bə-ṣad*	11
bi-sṭar	beside, near	*ᵓḗṣel / bə-ṣad*	11
ben	between (*ben u-ben* or *ben x lə-y*)	*bên*	11
ᵓəsar, yesar	bind, take captive	*ᵓsr*	9
bārek (√brk D)	bless	*bērēk*	13
birkətā	blessing	*bərākā*	13
səged, yisgod	bow down	*hištaḥăwā*	5
ᶜulemā	boy, lad; servant, attendant	*náᶜar / ᶜélem*	4
laḥmā	bread, food	*léḥem*	3

Aramaic	Gloss	= Hebr.	Les.
təbar, yitbar	break, break down; to subdue	šbr	9
D qāreb	bring, present, offer	qrb C	13
C ʾateb	bring/lead/send back; to answer (a person: yāt)	šwb C/ʿnh	15
C ʾaḥet/ʾəḥet	bring/lead/send down	yrd C	15
C ʾappeq	bring/lead/send forth; produce	yṣʾ C	15
C ʾasseq	bring/lead/send up	ʿlh C	15
C ʾaʿel/ʾəʿel	bring/lead/take in; cause to enter	bwʾ C	15
C ʾayti	bring; to cause to come	bwʾ C	15
ʾaḥ, pl. ʾaḥayyā	brother	ʾāḥ	14
bənā, yibne	build	bnh	10
torā	bull, ox	šôr/ʾélep	6
zəban	buy, purchase		8
qərā, yiqre	call, summon (lə-); to name	qrʾ	10
gamlā	camel	gāmāl	6
bəʿirā	cattle (bulls, oxen, cows)	bāqār/bəʿîr	6
C ʾəmet	cause to die, put to death	mwt C	15
ʾašqi (√šqy C)	cause to drink; to water (animals)	šqh C	14
C ʾoteb	cause to settle	yšb C	15
həpak yāt X lə-Y	change X into Y		9
qartā, pl. qirwayyā	city	ʿîr	1
ʾətā, yete	come	bwʾ/ʾth	10
qəreb bə-	come into contact with, touch		5
šərā	come to a stop, set up camp, settle down	cf. škn	11
nəḥat/nəḥet, yeḥot	come/go down, descend	yrd	3
paqqed	command (usu. foll. by dir. command using imv.); to put s.o. (yāt) in charge of (ʿal)	pqd/ṣwh D	18
Dt ʾitmallal	converse		22
mənā, yimne	count	mnh	10
torətā	cow	pārā?	6
ʿəbar, yiʿbar/yiʿibar	cross (yāt or bə)	ʿbr	2
gəzar, yigzar	cut; to circumcise	gzr/krt	4
ḥəšokā	darkness	ḥóšek	14
bərattā	daughter	bat	6
kallətā	daughter-in-law	kallā	18
yomā	day	yôm	7
yəmāmā	daylight		14
madbərā	desert, steppe, wilderness		5
ḥabbel	destroy	šḥt D/ḥbl D late	13
√m-w-t: mit, yəmut	die	mwt	11
yāt	(d. obj. particle)	ʾet-/ʾēt	2
ʾapreš	divide, separate	bdl C	14
ʾapreš (√prš C)	divide, separate	bdl C	14
ʾaqdem (√qdm C)	do s.th. early or first (usu. + bə-ṣaprā, followed by a 2nd coordinated verb); to go early	škm C	14
ʿəbad, yaʿbed	do, act; to make, fashion	ʿśh	7
daššā	door, doorleaf	délet	7
šəti, yište	drink	šth	10
tārek (√trk D)	drive out, expel	grš	13
madnəḥā	the east	mizrāḥ	5
lə-madnəḥā	east(ward)		5
lə-madnəḥā	east(ward)		5
ʾəkal, yekol	eat	ʾkl	4
Miṣráyim	Egypt		5

Aramaic	Gloss	= Hebr.	Les.
Miṣrāʾe	the Egyptians		4
√ʿ--l-l: ʿal / ʿāl, yeʿol	enter (a place: lə-)	bwʾ	11
ramšā	evening	ʿéreb	2
bār min	except, except for, other than		9
ʿenā, pl. ʿenayyā	(f.) eye; well, spring	ʿáyin	17
ʾappayyā	(pl.) face, surface	pānîm	9
nəpal, yippel	fall	npl	3
kapnā	famine	rāʿāb	5
ʾab, pl. ʾəbāhātā	father	ʾāb	14
ʾamtā, pl. ʾamhātā	female servant, slave	ʾāmā	6
ḥaqlā	field	śāde	6
ʾaškaḥ (√škḥ C)	find, come upon	mṣʾ	14
qadmāy	first		22
ʿəraq, yiʿroq / yiʿiroq	flee	brḥ, nws	1
ʿānā	flock(s) (sheep and goats)	ṣō(ʾ)n	6
mekəlā	food (inf. as noun)		12
šəbaq lə	forgive		4
min qədām	from before, from the presence of	mil-lipnê	4
min qədām	from before, from the presence of	mil-lipnê	4
mis-səṭar	from beside		13
mis-səṭar	from beside		13
mil-ləwāt	from the presence of	mil-lipnê	3
mil-ləwāt	from the presence of	mil-lipnê	3
mit-tammān	from there, thence	miššām	1
mit-tammān	from there, thence	miššām	1
me-ʿal	from upon	mēʿal	3
me-ʿal	from upon	mēʿal	3
min	from, out of; partitive	min	1
ginnətā	garden	gan(nā)	6
tarʿā	gate (of a city), doorway (house, tent)	šáʿar	7
Dt ʾitkannaš	gather (intr.)		22
ʿulemətā	girl, maiden	naʿărā / ʿalmā	4
yəhab, yitten	give; to place, set	ntn	3
ʾəzal, yezel	go	hlk	1
nəpaq, yippoq	go forth	yṣʾ	1
Dt ʾistallaq	go up		22
səleq, yissaq	go up, ascend (intr.)	ʿlh	5
dahḇā	gold	zāhāb	8
ṭāb	good, just, pleasant	ṭôb	17
ṭāqen, f. ṭāqənā	good, proper, correct, in good order	ṭôb / tqn	18
rab, rabbā, rabrəbayyā	great, big, important	gādōl	17
√s-y-b: sib / seb	grow old	zqn / śêbā old age	11
nəṭar, yiṭṭar	guard, preserve, keep, observe	nṣr	4
yədā, cs. yad	hand	yād	9
	hand on (X to Y: yāt X lə-Y); cf. ʾaḥsānətā	yrš	14
məsar, yimsar	hand over (to into the hand of: bə-yad, lə-, or qədām)	4	
həwāh leh X	he had X		10
huʾ	he	hûʾ	18
ḥəmārā	he-ass, donkey	ḥămôr	6
šəmayyā	(m. pl.) heaven, the sky	šamáyim	11
šəmaʿ, yišmaʿ	hear	šmʿ	8
qabbel ṣəlotā	hear a prayer		13
qabbel lə-memar X	heed, obey X		13

Aramaic	Gloss	= Hebr.	Les.
hākā	here	*pōh*	12
ṭəmar	hide, conceal	*ṭmr*	9
hāləkā	hither, to this place	*hā́ləkā*	12
betā	house	*báyit*	3
ʾohi (√*yḥy* C)	hurry, go hurriedly; to hurry (to do: *lə-* + inf.)	*mhr* D	15
baʿlā	husband, owner	*báʿal*	6
ʾənā	I	*ʾănî* / *ʾānōkî*	18
ʾim	if	*ʾim*	21
bə-ʿene	in the eyes of, in the opinion of	*bə-ʿênê*	17
bə-ʿene	in the eyes of, in the opinion of	*bə-ʿênê*	17
bə-go, bəgawwi	in, within, in the midst of	*bə-tôk*	4
bə-go, bə-gawwi	in, within, in the midst of	*bə-tôk*	4
bə-	in, within; with (instr.)	*bə-*	2
C *hodaʿ* / *ʾodaʿ*	inform (s.o.: *yāt*) of/about (s.th. *yāt*)	*ydʿ* C	15
yəret, yerat	inherit	*yrš*	7
bə-yad	into the hand/power/control of; through, by means of		4, 9
b-idā də	into the hand/power/control of; through, by means of		9
bə-yad, b-idā də	into the hand/power/control of; through, by means of		4, 9
lə-memar	intro dir. quote	*lē(ʾ)mōr*	12
lə-memar	intro dir. quote	*lē(ʾ)mōr*	12
√*d-y-n: dān, yədin*	judge	*dyn*	11
qəṭal	kill	*hrg* / *qṭl*	2
malkā	king	*mélek*	1
malkutā, pl. *malkəwātā*	kingdom, reign, rule	*malkût, mamlākā*	9
yədaʿ, yiddaʿ, middaʿ / *medaʿ*	know	*ydʿ*	7
yədaʿ ʾəre	know that		7
ʾarʿā	(f.) land, country; the earth	*ʾéreṣ*	2
C *ʾaṭʿi*	lead astray		14
C *ʾaʿbar*	lead/take across	*ʿbr* C	14
rabbā	as noun, leader, prince, high official		17
nəpaq min X	leave X, depart from X		1
šəbaq	leave, abandon, forsake	*ʿzb*	4
dilmā	lest, so that not (+ impf.)	*pen*	19
šəkeb, yiškob	lie down	*škb*	8
nəhorā	light	*ʾôr* / (*nēr* / *nîr*)	14
kə-	like, as, according to	*kə-*	4
ḥəyā	live, be alive	*ḥyh*	18
rəḥem, yirḥam	love	*ʾhb*	6
ʾamtu	maidservanthood (in idiom)		5
gəzar qəyām ʿim	make a covenant with		4
gabrā / *gubrā*	man	*ʾiš*	1
ʾənāšā, cs./abs. *ʾənāš*	man, men; sg. can be coll.	*ʾenôš*	19
saggi, saggiʾā	many, much, numerous	*rab(b)*	17
lə-qaddāmut (D infin.)	(out) to meet	*liqra(ʾ)t*	13
ʾizgaddā	(ordinary) messenger (Pers.)		15
ṣaprā	morning	*bṓqer*	2
ʾimmā, pl. *ʾimmāhātā*	(f.) mother (my mother: *ʾimmā*)	*ʾēm*	11
ṭurā	mountain	*har*	1
šəmā, cs. *šom*, pl. *šəmāhātā*	name	*šēm*	9
qərā yāt šom X Y	name X Y		10
lā	(negative)	*lōʾ, ʾal*	1
ḥədat, f. abs. & m. emph. *ḥadtā*, f. emph. *ḥədattā*	new	*ḥādāš*	17

Aramaic	Gloss	= Hebr.	Les.
leləyā	night	*laylā*	7
ṣippunā	the north	*ṣāpōn*	5
lā	not	*lōʾ, ʾal*	1
kəᶜan	now, so now, now then	*ᶜattā*	20
qabbel min	obey		13
qurbānā	offering	*minḥā / qorbān*	13
ᶜal ʾappe	on the face, surface of; right up against, over against		9
mib-bārā	on the outside (of: *lə*)		9
ᶜal	on, down onto; against; about, concerning, in regard to *ᶜal*		3
mim-madnəhā	on/to the east of		5
pətaḥ, yiptaḥ	open	*ptḥ*	7
ʾuḥrān, ʾuḥri, ʾuḥrānin, ʾuḥrānəyān	other	*ʾaḥēr*	22
lə-qaddāmut (D infin.)	(out) to meet	*liqra(ʾ)t*	13
bārā	the outside (of a place)	*ḥūṣ*	9
həpak	overthrow; to convert, change	*hpk*	9
hekəlā	palace, temple	*hêkāl*	4
rəᶜā, yirᶜe, ptcp. *rāᶜe,* pl. *rāᶜan*	pasture, tend	*rᶜh*	10, 18
ᶜammā	people, the people; nation	*ᶜam*	1
ʾəbad, yebad	perish, die	*ʾbd*	1
nəseb X b-ideh	he picked up X		9
pəras, yipres	pitch (a tent)	*nṭh*	3
ʾatrā	place, site	cf. *ʾăšer*	8
maktāšā, cs. *maktāš*	plague, affliction	*négaᶜ*	15
mešərā	plain, valley	*mîšôr*	3
nəṣab, yiṣṣob	plant	*nṭᶜ*	7
ʾaḥsānətā	possession, inheritance; cf. *ʾaḥsen*		14
ʾəšad, yešod	pour out, shed, deposit		20
šabbaḥ (D)	praise	*hillēl*	13
ṣalli (√*ṣly* D)	pray	*hitpallēl*	13
ṣəlotā	prayer	*təpillā*	13
dəheq / dəḥaq	press, urge; to oppress (*yāt, bə-, lə-*)	*dḥq* twice	9
mənaᶜ, yimnaᶜ	prevent, hinder	*mnᶜ*	12
qinyānā	property, possessions		2
nəbiyā	prophet	*nābîʾ*	8
rədap	pursue (obj. with *bātar*)	*rdp*	4
šawwi	put, place, set, set up, make	*śym / šwh* D late	13
nəṣā	quarrel; cf. *maṣṣutā*	*nṣʾ* N, C	19
maṣṣutā	(f.) quarrel, strife; cf. *nəṣā*	*nṣʾ* N, C / *maṣṣā / maṣṣût*	19
malkətā	queen	*malkā*	1
nəṭal, yiṭṭol	raise up, lift, take up	*nśʾ*	3
qabbel	receive	*lqḥ / qbl* D late	13
ḥədi, yiḥde	rejoice	*śmḥ / ḥdh* rare	10
√*t-w-b: tāb, yətub*	return, go/come back	*šwb*	11
ᶜattir	rich	*ᶜāšîr*	17
nahrā	river	*nāhār*	2
rəhaṭ / rəheṭ, yirhaṭ	run	*rwṣ*	4
ʾəmar, yemar, memar	say	*ʾmr*	7
ḥəzā, yiḥze	see	*rʾh / ḥzh*	10
ʾəhad, yeḥod	seize, grasp, lay hold of; close (door)	*ʾḥz*	7
D *zabben*	sell	*mkr*	13
šəlaḥ, yišlaḥ	send, to send a message/messenger	*šlḥ*	8
Dt *ʾitpāraš*	separate (intr.)		22

Aramaic	Gloss	= Hebr.	Les.
ᶜabdā	servant, slave; attendant	ᶜébed	6
pəlaḥ, yiplaḥ	serve, work (as slave, etc.)	ᶜbd	2
nəṭal, yiṭṭol	set out, travel	nsᶜ	1
C ᵓəqem	set up, establish, to cause to stand, station	qwm C / kwn C	15
Ct ᵓittotab	settle (intr.)		22
hiᵓ	she	hîᵓ	18
ᵓattānā / ᵓətānā	she-ass	ᵓātōn	6
rāᶜəyā, cs. rāᶜe, pl. rāᶜəwātā	shepherd, herdsman	rōᶜe	18
C ᵓaḥzi	show, cause to see	rᵓh C	14
kaspā	silver, money	késep	2
ᵓəḥātā, cs./abs. ᵓəḥāt,	sister (my sister: ᵓəḥāti or ᵓəḥāt)	ᵓāḥôt	19
pl. ᵓaḥ(h)əwātā			
yəteb, yitteb	sit, dwell, remain, settle	yšb	5
zəᶜer	small (*zuᶜayr diminutive)	ṣāᶜîr / qāṭōn	17
bədil də-	so that, in order that (+ impf.)	ləmáᶜan	19
√d-w-r: dār, yədur	sojourn	gwr	11
bərā	son	bĕn	6
napšā, napšātā	(f.) soul, person	népeš	18
dāromā	the south	dārôm	5
mallel (√mll D)	speak (with: ᶜim)	dibbēr	13
kokəbā	star	kôkāb	11
maṣṣutā	(f.) quarrel, strife; cf. nəṣā	nṣᵓ N, C / maṣṣā / maṣṣût	19
taqqip, f. taqqipā	strong, powerful, severe	ḥāzāq	18
C ᵓaplaḥ	subject, reduce to servitude	ᶜbd C	14
ᵓištəᵓar (√šᵓr Gt)	survive, remain over		22
ḥarbā	(f.) sword	ḥéreb	6
nəseb / nəsab, yissab	take (most genl. vb. for taking)	lqḥ	5
dəbar, yidbar	take (s.th. along with you)	lqḥ	2
ᵓaḥsen (√ḥsn C)	take possession of (usu: land); to bequeath,		
maškənā	tent, habitation	ᵓōhel / miškān	3
ᵓəre	that, the fact that; when, since, bec.	kî	7
tammān	there, in that place	šām	1
ᵓinnin	they (f.)	hēn	18
ᵓinnun	they (m.)	hēm	18
lə-bārā	to the outside		9
lə-bārā	to the outside		9
lə-mib-bārā	to the outside (of: lə)		9
lə-mib-bārā	to the outside (of: lə)		9
mid-dāromā lə-	to the south of		5
lə-tammān	to there, thither	šā́mmā	1
lə-	to, for (a person), to into (a place)	lə-, ᵓel	1
ləwāt	to, unto, into the presence of (s.o.)	ᵓel / lipnê	3
ka-ḥdā	together, as one		12
ᵓorāytā	the Torah	tôrā	18
qəyāmā / qiyāmā	treaty, covenant; cf. qām	bərît	4
ᵓilānā	tree	ᶜēṣ	7
təhot	under, beneath (+pl. sfs.)	táḥat	8
ᶜad	up to, as far as, until	ᶜad	3
laḥdā	very much, greatly	məᵓōd ?	12
māᵓ(ᵓ)nā	vessel, utensil	kəlî / ᵓŏnî	8
karmā	vineyard	kérem	9
qālā	voice, sound	qôl	8
ᶜəbad qərābā ᶜim	wage war against		9

Aramaic	Gloss	= Hebr.	Les.
ṭəʿā	wander, go astray	tʿh	14
mayyā	water	máyim	3
ʾurḥā / ʾorḥa, cs./abs. ʾórah, pl. ʾurḥātā	(f.) way, road, conduct, behavior	ʾórah	18
ʾənáḥnā	we	ʾānáḥnû	18
berā	(f.) well, pit	bəʾēr	11
ʿenā, pl. ʿenayyā	(f.) eye; well, spring	ʿáyin	17
maʿrəbā	the west	maʿărāb	5
mā	what?	mā	7
kad	when kaʾăšer / kî / bə- or kə- + inf.		11
mənān	whence?		8
mənān	whence?		8
ʾān	where?	ʾān	8
lə-ʾān	whither?		8
lə-ʾān	whither?		8
man	who?	mî	7
lə-mā	why?	lámmā	2
lə-mā	why?	lámmā	2
ʿal mā	why?	lámmā	2
ḥayyāb	wicked, evil, guilty of crime	ḥaṭṭāʾ	17
ʾittu	wifehood (in idiom)		5
ḥamrā	wine	yáyin / ḥémer	14
ḥakkim	wise, clever	ḥākām	17
ʿim, ʿimm-	with, together with	ʿim / ʾet- / ʾēt	4
millətā, pl. millayyā	(f.) word	dābār	11
meməra da-Yy	the Word of the Lord, circumloc. for God		12
ʾittətā, pl. nəšayyā	woman, wife	ʾiššā	1
pitgāmā	word, thing, affair (Pers. lw.)	dābār	2
memərā, cs. memar	word, utterance		12
kətab	write	ktb	2
Yy, Ywy	writing of the divine name		9
šattā, cs. šənat, pl. šənayyā	(f.) year	šānā	16
ʾattin	you (f. pl.)	ʾatten	18
ʾatt	you (f. sg.)	ʾatt	18
ʾattun	you (m. pl.)	ʾattem	18
ʾatt	you (m. sg.)	ʾattā	18